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ISHKASHMI, ZEBAKI, AND YAZGHULAMI





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VOL. V

ISHKASHMĪ, ZEBAKĪ,  
AND  
YAZGHULAMĪ

AN ACCOUNT OF THREE ERANIAN  
DIALECTS

1886/89



BY

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## PREFACE

THE genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, send it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iškāsmī has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

CAMBERLEY.

*March 1, 1917.*



## ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913-16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pāmirs, and through the chief alpine valleys drained by the uppermost Oxus.<sup>1</sup> These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or Āb-i-Panja Valley, which lies between Wakhān (Waxān) and Ghārān (Ġārān), at the great northward bend of the river, and which from its central village, takes the name of Iškāšm.<sup>2</sup>

2. The principal tongues of the valleys adjoining the Pāmirs,—apart from Turkī, which is spoken by the Kirghiz occupying the Pāmirs proper at the head-waters of the main Oxus branches and their tributaries,—are the “Ghalchah” (Galca) languages known as Waxī, Sarīkōlī,<sup>3</sup> and Šurynī (Shaw’s “Shighnī”). These have been illustrated in detail by Shaw in his well-known papers in JASB., xlv (1876), pt. i, pp. 139 ff., and xlvī (1877), pt. i, pp. 97 ff. Yūdyā, a dialect of Munjānī,

<sup>1</sup> For a brief account of the journey, see Sir Aurel Stein’s preliminary report, “A Third Journey of Exploration in Central Asia,” in the *Geographical Journal*, 1916, xlviii, pp. 210 ff.

<sup>2</sup> Sir Aurel Stein informs me that the proper pronunciation of “Ishkashim” is “Iškāšm”, with a final *y*-vowel. The language is “Iškāšmī”, in which the *m* is a consonant.

<sup>3</sup> As used by Shaw, Geiger, and others, this name is spelt “Sariqōli”, or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, “I think ‘Sarīkōlī’ is the more correct spelling. The etymology (Turkī) may be doubtful, but I certainly always heard the *o* short, and the *k* just like an ordinary Indian *k*. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my *Ancient Khotan*, i, p. 23, note.”



and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaschek in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. I, ii, of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yaṛnōbī, spoken beyond the Oxus in the uppermost valley of the Zarafšān River, far to the north-west of the Pāmirs. According to Geiger and others, Yaṛnōbī also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmīr languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yūdṛā, and Zēbakī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāshmī, a list of words in Waxī, and a shorter list of words in Yāzṛulāmī. The Waxī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Waxī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāshmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarikolī tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuynī was given by Geiger on pp. 331 ff. of the GIP. The Iškāshmī version is a translation made from the Šuynī version, and not from the original

Sarikoli. It was secured by Sir Aurel Stein, together with the Lists of Words in Iškāšmī and Waxī, in the course of his marches through the Russian portion of the Iškāšm tract, September 7-9, 1915, from Qāzī Qadam Šāh, Qāzī of Russian Waxān. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitxarv in Lower Waxān, his mother tongue is Waxī; but he spent all his youth as a *ṭalibū'l-ilm* in Iškāšm village, and spoke the language quite as fluently as Waxī. In order to ensure accuracy, the translation was simultaneously checked by a born Iškāšmī named Daulat Qadam.

4. The River Wardōj, which is formed by the junction of two streams rising in the Hindūkuš, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both leading into Citrāl. The village of Sanglic lies in the valley leading to the Dōrāh Pass, and gives the name "Sanglici" to the dialect spoken there and also in the valley leading to the Nuqsān Pass, as well as along the lower course of the combined Wardōj, where it passes into the main Badaχšān Valley. Where the two head-waters meet to form the Wardōj lies the small town of Zēbak, and hence the dialect is also known as "Zēbaki". The tract of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waxī, and Šuynī are all in use, and Turki is probably known to many.

Further north-east, separated from Zēbak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iškāšm, the dialect of which closely resembles Zēbaki. In fact, a comparison of Sir Aurel Stein's Iškāšmī with my Zēbaki materials shows that the two, together with Sanglici, are all slightly varying forms of one and the same

language, which we may call "Iškāsmī". Our materials for the study of Sanglic are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāsmī. Sir Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:—

"The linguistic unity of the district comprising Iškāsm, Zēbak, and Sanglic reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokca River of Badaxšān, and the tract of Iškāsm, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaxšān on the west and from Waxān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāsm tract is that, whereas the broad spur which descends from the Hindūkuš towards the Oxus at Iškāsm and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaxšān and Waxān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as Fārān, through which the Oxus tumbles in cataracts on its course to Šūrnān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāsm-Zēbak as well as Waxān were ruled as distinct chiefships usually by relatives of the Mīrs of Badaxšān, being held on a kind of feudal tenure from the far more important

and powerful principality of Badaḫśān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1273-4 A.D., on his way to 'Vokhān' and the 'Pamier'.<sup>1</sup> This and other early references to the Iškāshm-Zēbak tract have been discussed by me in *Serindia*, the detailed Report on my second Central-Asian expedition, now in the press.<sup>2</sup>

"At present the Zēbak tract and the greatest portion of Iškāshm, being south of the Oxus, are included in the Afṛān province of Badaḫśān. The few Iškāshm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmīr Division'. Iškāshm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Namadgut and downwards to the hamlet of Malwāc, where the gorges of Fārān are entered. The high glacier-crowned main range of the Hindūkuš forms the great natural boundary on the south, both for Iškāshm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokca Rivers fulfils the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaḫśān, cannot be indicated at present."

My Zēbaki materials were prepared at Citrāl by Khan Sahib Abduḥ Hakīm Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iškāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbaki specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iškāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sanglīc Valley leads south, over the Dōrāh Pass,

<sup>1</sup> This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see *The Book of Ser Marco Polo*, 3rd ed., pp. 170 ff.

<sup>2</sup> Cf. Stein, *Serindia*, i, pp. 61 ff.

into Citrāl. Having crossed the pass we come into the Leotkuh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yūdyā, the only one of the Pāmīr languages—apart from Waxī, which is spoken by the large Waxī colony in Northern Hunza territory (Guhyāl)—that has crossed the Hindūkuš to the south. It is a dialect of Munjānī. We thus see that Iškāshmī is bounded on the west and south by Munjānī and its dialect Yūdyā.

5. Sir Aurel Stein adds:—

“The Iškāshmī country has to its east the uppermost Oxus Valley, or Waxān, and to its north Šuynān. The narrow gorges of Fārān, separating Iškāshm from Šuynān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Badaḡšān, speaks Persian, though also acquainted with Šuynī. To the east of Waxī and Šuynī, Sarikolī is spoken in the Chinese portion of the Pāmīr territory. North of Šuynān lies Rōšān, ruled usually by relatives of the old chiefs of Šuynān. Its language is Rōšānī, a dialect of Šuynī. North, again, of Rōšān lies Darwāz, now administered from Buxāra, of which the language is Tājīkī, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzylām (called ‘Yāzḡm’ in local speech), now also under Buxāra regime.”

Its language, Yāzylāmī, is separated from Iškāshmī by Rōšānī and Šuynī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The inhabitants of Yāzylām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfirs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzylāmīs to prey impartially on the people of either side as occasion afforded. The use of the term “Kāfir” does not imply any connexion with

the Kāfirs who inhabit the country south of the Hādūkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yāzylāmi language clearly belongs to the Falca group, and is nearly related to Šuynī, with which some of the most commonly used words agree, rather than with Waxī or Iškāsmī.<sup>1</sup>

6. As regards the relationship of Iškāsmī to the other Falca languages, it can be said definitely that it agrees more closely with Munjānī and Yūdya than with Waxī, Šuynī, or Sarikolī. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cognate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 53 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zēbaki materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zēbaki materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconsequences in the spelling, especially in the representation of the vowels, so that a certain reserve

<sup>1</sup> e.g., Yz. *miθ*, Š. *meθ*, but Išk. *rōz*, W. *rawār*, a day; Yz. *māst*, Š. *mēst*, but Išk. *mā*, W. *māi*, the moon; Yz. *χwōr*, Š. *χēr*, but Išk. *rēmuz*, W. *ēr*, the sun. Since this was written, a much fuller account of Yāzylāmi, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the *Journal Asiatique*. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the *Journal Asiatique* that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.

must be exercised in assuming the exact sound of any Zēbakī word.

8. In regard to the general character of the Pāmīr languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. *tūrt*, a ford, compared with Skr. *tīrtha*-; Mj. *asti*, a bone, compared with Skr. *asthi*-; Yd. *kšīra*, milk, but Prs. *šīr*, compared with Av. *χšīra*-, Skr. *kṣīra*-; Yd. *trušna*, thirsty, but Prs. *tis*, thirst, compared with Av. *tarēna*-, Skr. *trṣṇa*-. In Is. we have *an*, other, as compared with Skr. *anya*-; *az*, I, compared with Av. *azəm*; *wrk*, a wolf, but Š. *wūrj*, Yd. *wury*, compared with Av. *valrka*-, Skr. *vrka*; *trās*, fear, compared with Skr. *trāsa*-; and others, including the interesting word *rēmuz*, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is *ōrmōzd*, and which preserves the O. Prs. *a(h)uramazdāh*- almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormizd, *vulgo* "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Yz., which preserves Av. *miθra*- in *miθ*, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuš, where, for example, we have Khōwār *ašru*, but Prs. *ars*, a tear, compared with Av. *asru*-, Skr. *asru*-; *droxum*, silver,<sup>1</sup> but Prs. *dirham* or *diram*, compared with Greek *δραχμή*; Kalāša, *kakawak*, Skr. *krkavāku*, a cock, and others.

<sup>1</sup> Sir Aurel Stein writes about this word, "the term *drakhma* is found in the Prakrit of the Kharoṣṭhī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with MM. Senart and Boyer, is preparing an edition."

9. The following contractions for language-names are used in this work:—

Ar.	= Arabic.	Sg.	= Sanglicl.
Av.	= Avesta.	Skr.	= Sanskrit.
Is.	= Iškāsmī.	S.	= Sarikoli.
Mj.	= Munjāni.	W.	= Waxi.
O. Prs.	= Old Persian.	Yd.	= Yūdya.
Phl.	= Pahlavi.	Yn.	= Yārnōbi.
Prs.	= Persian.	Yz.	= Yāzgulāmi.
R.	= Rōsāni.	Zb.	= Zēbaki.
S.	= Suryni.		

# I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pāmīr languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP., but in one or two cases, such as the representation of the *w*-sound by *v* and of the *v*-sound by *w*, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table:—

SHAW	GEIGER	GRIERSON
á	ā	ā
dh	ð	ð
gh	γ	γ
g	?	γ̇
kh	x	χ
khh	x̄	χ̄
th	θ	θ
sh	š	š
sch	?	ṧ
sch	ṧ	ṧ



SHAW	GEIGER	GRIERSON
z	ž	ž
ch	č	c
ts	c	ts
j	ǰ	j
dz	j	dz
w	v	w
v	w	v

The sound of  $\tilde{a}$  is that of the *aw* in "paw".

That of  $\delta$  is the *th* in "this".

That of  $\gamma$  is the sound of the Arabic *ḡayn*.

That of  $\dot{\gamma}$  is the softer sound of *ḡayn*, resembling that of the German *g* in "Tage".

That of  $\chi$  is the sound of *ch* in the German "ich".

That of  $\dot{\chi}$  is the sound of *ch* in the German "ach".

That of  $\theta$  is the sound of *th* in "think".

That of  $\mathfrak{s}$  is the English *sh* in "shine". That of  $\mathfrak{s}$  is a sound intermediate between that of  $\chi$  and that of  $\mathfrak{s}$ , the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral  $\mathfrak{s}$ . The sound of  $\mathfrak{s}$  is described as the German *ch* of "ich", sibilated so as almost to resemble an English *sh*. The  $\mathfrak{s}$  is unlike  $\mathfrak{s}$ ; for, while the former is an attempt to sibilate  $\chi$ , the latter is an  $\mathfrak{s}$  pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlv, p. 98).

The sound of  $\mathfrak{z}$  is that of the Persian  $\mathfrak{z}$ .

The letters *ts* and *dz* are affricatæ, as in Paštō, something like an English *ts* and *dz*, respectively.

The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral  $\mathfrak{t}$ , in words such as Iš. *āṭ*, eight; Zb. *cut*, small. These are evidently borrowed from India.

## II. PHONOLOGY

## A. VOWELS

## A. General

11. The phonology of the Pāmīr languages has been dealt with in considerable detail by Geiger in *GIP.*, pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to Iškāšmī and Zēbakī. Geiger's work is sure to be in the hands of everyone who may read these pages.

## B. Original Short Vowels

12. In Iś. and Zb. there is the same confusion in the use of vowels that obtains in the other Pāmīr languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original *a* seems to be best preserved in Mj. and Sg. If we take the examples given by him, it will be seen that Iś. and Zb. cannot be classed in this respect with the other two. We have:—

Av. *χara-*, Skr. *khura-*; but Iś. *χur*, Zb. *χūr*, an ass.

Av. Skr. *pañca*; but Iś. Zb. *pūnz*, five.

Av. *caśman-*; but Iś. Zb. *tsām*, an eye.

Av. *basta-*, Prs. *bast*, Iś. *vāst*, bound.

Av. *hapta*, Iś. Zb. *uvd*, seven.

Av. *aṣṭa*, Skr. *aṣṭau*, Iś. *āt*, Zb. *ōt*, eight. The cerebral *ṭ* in Iś., which should also probably appear in the Zb. form, points to an Indian origin.

The general statement as regards Mj. and Sg. is, however, as Geiger admits, not based on sure grounds.

Taking Iś. and Zb. alone, it may be noted that Iś. often has *ā*, where Zb. has *ā*. Thus, Iś. *dāst*, Zb. *dāst*, a hand; Iś. *frut*, Zb. *ferāt*, he asked; Iś. *rāi*, Zb. *rāi*, three. In Iś. the infinitive termination is *-uk*, while in Zb. it is *-āk*.

13. Similarly, original *i* and *u* are liable to change. Thus:—

Av. *spiš*, Iś. *spul*, a louse.

Av. *nurain*, at once; Iś. Zb. *nēr*, to-day.

Av. *duγda*, Iś. *udōγd*, a daughter.

But *u* is retained in the following:—

Av. *buza-*, Iś. *vuz*, Zb. *wūz*, a goat.

Av. *√ šu-*, Iś. Zb. *šud*, he went.

Av. *supti-*, Iś. *suwd*, the shoulder.

### C. Original Long Vowels

14. Original *ā* is often represented by *ũ*. Thus:—

Av. *pāda-*, Iś. *pu*, Zb. *pūd*, a foot.

Av. *brāta*, Iś. *vrūd*, Zb. *warūd*, a brother.

Av. *caθvārō*, Iś. *tsafur*, Zb. *tsafūr*, Sg. *safōr*, four.

Av. *√ vaχš-*, Prs. *wāš*, Iś. *ũš*, grass.

Occasionally it is represented by *ĩ*, as in:—

Skr. *nāsā*, *nasta-*, Iś. *nĩts*, Zb. *nĩts*, a nose.

Skr. *phālu-*, \**sphālu-*, a ploughshare; Prs. *supār*, Iś. *uspīr*, a plough.

Original *ī* is shortened in:—

Av. *vīsaii-*, Zb. *wišt*, twenty; W. and Yd. have *wīst*, and S. *vīst*. The Iś. form is not available.

Original *ū* remains as *ũ* in:—

Av. *hu-*, Prs. Iś. Zb. *χūg*, a pig; the Iś. and Zb. words being perhaps borrowed from Prs.

Av. *dāma-*, Iś. *dumb*, a tail.

But it becomes *ĩ*, through *ū*, in:—

Phr. *dūt*, Iś. *dit*, smoke. Cf. Balōcī *dīt*.

Av. *dūra-*, Iś. Zb. *dīr*, far. Cf. Balōcī *dīr*.

In this connexion we may add:—

Av. *vohuni-*, Prs. *χūn*, Sg. *vain*, Iś. *wēn*, blood.

### D. Original Diphthongs

15. For original diphthongs we can quote:—

Av. *χ<sup>v</sup>æda-*, Iś. *χair*, sweat.

Av. *√ vγēn-*, Zb. *vīnum*, I see.

Skr. *kapōta-*, Iś. *kuwīl*, a dove.

Av. *daēva-*, Iś. *lēw*, a demon.

Av. *gāoša-*, Iś. *γōl*, Zb. *γāl*, an ear.

#### E. R-vowel

16. I have noted the following instances of an original r-vowel:—

Skr. *ṛṣṭa-*, Iś. *frut*, Zb. *ferāt*, asked.

Av. *urəša-*, Skr. *ṛkṣa-*, Iś. *χurs*, a bear (borrowed from Prs. *χῆrs*).

Av. *ūrəza-*, Iś. *wuž-duk*, long.

Av. *karata-*, Iś. *kel*, a knife.

Av. *kərata-*, Skr. *kṛta-*, Iś. *kāl*, Zb. *kał*, made.

Av. *mərata-*, Skr. *mṛta-*, Iś. Zb. *mul*, dead.

#### F. Miscellaneous

17. Aphæresis of the vowel *u* occurs in:—

Av. *uštra-*, Iś. *štur*; but Zb. *uštur*, a camel.

Apocope of *i* occurs in the Zb. termination *-u*, for *-nti*, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iś.

Syncope of *a* occurs in:—

O. Prs., Av. *√ bar-*, ride; Iś. *wrok*, but Zb. *verāk*, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. *aurvata(-ka-)*, strong, mighty.

Prothesis of *u* occurs in:—

Av. *duγda*, Iś. *udōγd*, a daughter.

Skr. *phāla-*, \**sphāla-*, a ploughshare. S. *spur*, but Iś. *uspīr*, a plough.

With these we may possibly compare the *wu-* in Zb. *wujinjāk*, Yd. *jīnkoh*, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the *u* or *wu* represents an original *vi-*.

*Svarabhakti*.—Consonants come together quite freely in Iś., while a *svarabhakti*-vowel seems to be more common in Zb. Thus:—

Iś. *wrok*, Zb. *verāk*, a horse.

Iś. *vrūd*, Zb. *warūd*, a brother.

Iś. *frī*, Zb. *ferī*, good.

Iś. *trās*, fear.

Sometimes, when a conjunct consonant is initial, the first member is dropped, as in:—

Av. *θrāyō*, Iś. *rāi*, Zb. *rāi*, *rā*, three.

Š. *\*devusk*,<sup>1</sup> Iś. *voks*, a snake.

We have vowel-contraction in Zb. *šom*, Prs. *šuvam*, I become; Zb. *tō*, three, Av. *tava*, and similar cases.

## B. SEMIVOWELS AND CONSONANTS

### A. *The Semivowels y and v (w)*

18. Original initial *y* is retained, and is not changed to *j* in:—

Skr. *yuga-*, Iś. *yōγ*, a yoke.

Prosthetic *y* is not so common as in the other Pāmīr languages. The only example I have come across is in Av. *haētu-*, Iś. *yetik*, a bridge, in which the *y* is substituted for the original *h*.

The letter *y* sometimes occurs where other Pāmīr languages have *γ* or *ž*, as in Iś. *γuv*, W. *žuv*, provisions; Iś. *γuz*, Sg. *γū*, W. *γūz*, S. *žez*, fuel. On the other hand we have Zb. *γūzəl*, Š. *žēzd*, he ran.

19. Original *v* is preserved, except when initial before *ā* or *or*, when it is vocalized to *u*. Thus:—

Av. *√ vaēn-*, Zb. *vīnum*, I see.

Av. *vafra-*, Iś. *varf*, snow.

Av. *duēva-*, Iś. *lēw*, a night-demon.

Av. *vār-*, Iś. *ur-naduk*, rain.

Av. *vārka-*, Skr. *vrka-*, Iś. *urk*, a wolf.

<sup>1</sup> See Geiger, p. 298.

As in the case of *y*, prosthetic *v* (*w*) is not common.

Thus:—

S. *woχt*, but Iś. *āt*, Zb. *ōt*, eight.

S. *waz*, but Iś. Zb. *az*, I.

S. *wuud*, but Iś. Zb. *uud*, seven.

We have, however:—

Av. *ast-*, Iś. *vastuk*, a bone. In this case the Yd. form is *yestoh*, with prosthetic *y*, and similarly, in other cases, Iś. has prosthetic *v* (*w*), where other languages have prosthetic *y*. Thus:—

Av. *āp-*, W. *yūpk*, Mj. *yāoya*, Yd. *yauy*; but Iś. *wek* or *wēk*, Zb. *wēk* or *wē*, water. Cf. Örmür *w<sup>rk</sup>*.

W. *yaχ*, Iś. *vēχ*, a twig.

### B. Surds

20. As in other Pāmīr languages initial surds are preserved, but initial *c* becomes *ts*. Thus:—

Av. *kərəta-*, Iś. *kul*, *kūl*, Zb. *kul*, done.

Av. *kurəta-*, Iś. *kel*, a knife.

Av. *tava*, Zb. *tō*, three.

Skr. *paksman-*, Iś. *pām*, wool.

Av. *pāda-*, Iś. *pu*, Zb. *pūd*, a foot.

Av. *caθwārō*, Iś. *ts<sup>a</sup>fur*, Zb. *tsafūr*, four.

Av. *cušman-*, Iś. Zb. *tsām*, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in:—

Av. *kafa-*, Iś. *χafuk*, foam.

W. *pei*, but Iś. *fei*, a shovel.

22. Medial surds are weakened to sonants. Thus:—

Av. *brāta*, Iś. *vrūd*, Zb. *warūd*, a brother.

Av. *χšap-*, Iś. *šab*, night.

In borrowed words, an Arabic medial *q* (ق) tends to become *χ*. Thus:—

Ar. *waqt*, Iś. Zb. *waχt*, time.

Ar. *tuqsīm*, Zb. *taχsīm*, partition.

When *t* is preceded by the *r*-vowel it becomes *l*.  
Thus:—

Av. *mərēta*-, Iš. Zb. *mul*, dead.

Av. *kərēta*-, Iš. *kul*, *kūl*, Zb. *kal*, done.

In one case we have a medial *t* preserved, if the Eranian form is correctly given by Geiger:—

Eranian *\*dūta*-, Iš. *dit*; but Yz. *ḍād*, smoke.

Similarly, medial *k* is preserved after the *r*-vowel in Skr. *vṛka*-, Av. *vohrka*-, Iš. *urk*, a wolf.

An original medial *c* becomes *ts* in:—

Av. *√ muc*- + *paitiš* (Geiger, p. 300; Horn, *Grundriss*, 160); Iš. *pōmutsuk*, to clothe; Zb. *pumetsav*, clothe ye.

But after *n* it becomes *z* in:—

Av. *panca*-, Iš. Zb. *pūnz*, five.

Again, medial *p* becomes *v* (*w*) in:—

Skr. *kapōta*-, Iš. *kuwid*, a pigeon.

Av. *supti*-, Iš. *suwd*, the shoulder.

### C. Sonants

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals:—

Av. *gaoša*-, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *gav*-, Iš. *γū*, Zb. *γūi*, a cow.

Skr. *gōdhūma*-, Eranian *\*gandhūma*-, Iš. *γundum*, wheat.

There is no trace of the change to *ž*, common in S<sup>t</sup> and Š., and in this connexion compare Iš. *γūzd*, Š. *žēzd*, he ran.

For labials we have:—

Av. *brāta*-, Iš. *vūd*, Zb. *warūd*, a brother.

Av. *būza*-, Iš. *vuz*, a goat.

Av. *√ band*-, *basta*-; Zb. *wānd*, bind thou; Iš. *vūst*, bound.

Av. *√ bū*-, *būta*-, Iš. *vud*, Zb. *wod*, became.

Av. *j* (Indo-European *g<sub>2</sub>*, *g<sub>2</sub>h*), as in other Pāmīr languages, becomes *ž* in:—

Av. *jaini-*, Iš. *žānj*, a wife.

Av. *jan-*, Iš. *žanum*, I kill.

24. As original initial dental sonant in other Pāmīr languages becomes *ḍ* or *l*. In Iš. and Zb. it usually remains unchanged. Thus:—

Eranian. \**dāta-*, Iš. *dit*, smoke.

O. Prs. *dasta-*, Iš. *dūst*, Zb. *dūst*, a hand.

Av. *√ dā-*, Iš. Zb. *dūl*, given.

Av. *dasa-*, Iš. *dah*, Zb. *dōs*, ten.

Av. *djira-*, Iš. Zb. *dīr*, far.

Av. *dārma-*, Iš. *dīr*, a ravine.

Av. *duγda-*, Iš. *udōγd*, a daughter.

But:—

Av. *dāeva-*, Iš. *lēv*, a night-demon.

The last Iš. word is probably borrowed from the W. *līv*. It is the only case that I have noted in Iš. of an initial *d* becoming *l*.

25. As regards medial sonants, *g* is weakened to the corresponding spirant in:—

Skr. *yuga-*, Iš. *yōγ*, a yoke.

But *d* remains unchanged, and *ḍ* becomes *d* in:—

Av. *pāda-*, Zb. *pūd*, a foot. In Iš. *pu* the final consonant has been apocopated, as explained in § 37.

Av. *maidya-*, Iš. *mēd*, the waist.

In one case original *d* has become *r*, probably through *l*.

Skr. *svēda-*, Av. *χ<sup>v</sup>aēda-*, Iš. *χair*, sweat. Cf. S. *χaiδ*.

From the above we see that, unlike the other Pāmīr languages, Iš. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

#### D. The Spirants *χ*, *θ*, and *f*

26. The spirant *χ* is preserved in:—

Av. *χara-*, Iš. *χur*, Zb. *χūr*, an ass.



The spirant  $\theta$  is not preserved, but is changed to  $d$  (cf. § 25) in:—

Av. *gūθa-*, Iš. *γud-ārga*; but Š. *γaθ*, dung.

The spirant  $f$  is preserved in:—

Av. *kāfa-*. Iš. *χafuk*, foam.

27. The group  $\chi r$  is preserved in:—

Av. *suχra-*, Iš. *surχ*, red. The existence of Yd. *surk-oh* renders it unlikely that the Iš. word is borrowed from Prs.

The group  $\theta r$  loses its initial  $\theta$  in:—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.

The only example noted of the group  $f r$  is:—

Av. *vafra-*, Iš. *varf*, Mj. *varfa*, Yd. *verf-oh*, snow.

28. The group  $\chi m$  becomes  $\gamma m$  in:—

Av. *taoχma-*, Iš. *teym*, seed.

The group  $\chi t$  becomes  $\gamma d$  in:—

Av. V *tac-*, Phl. *tāχtan*, Iš. *tōyd*, he went; Zb. *a-tayd*, he entered.

The group  $f t$  becomes  $vd$  in:—

Av. *supti-*, Iš. *suvd*, the shoulder.

Av. *hapta*, Phl. *haft*, Iš. Zb. *uvd*, seven.

Again, note in the above examples the presence of the dental sonant.

### E. Nasals and Liquids

29. As in other Pāmīr languages,  $n$ ,  $m$ , and  $r$  are usually retained. Thus:—

Av. *nairya-*, Iš. *nark*, Zb. *nar*, male.

Av. V *vaēn-*, Zb. *vīnum*, I see.

Av. *maidya-*, Iš. *mēd*, the waist.

Av. *nāman-*, Zb. *nēm*, a name.

Av. *raoryna-*, Iš. *rēyn*, butter.

Av. *dūra-*, Iš. Zb. *dīr*, far.

30. For the group  $nt$  we have:—

Av. *dāntan-*, Iš. *dānd*, Zb. *dāndak*, a tooth.

But in Zb. *-nti*, the termination of the 3rd pers. plur. of verbs becomes *n*, as in :—

Av. *baranti*, they bear; Zb. *χaren*, they eat. No information is available as to the corresponding form in Iš.

The group *rt* becomes *l* (see § 22). The following are examples, two of which have already been given in § 22 :—

Av. *mərata(-ka-)*, Skr. *mṛtaka-*, Iš. *muluk*, a corpse; Zb. *mālāk*, a man.

Av. *kərata-*, Skr. *kṛta-*, Iš. *kul*, *kāl*, Zb. *kal*, done.

Av. *karāta-*, Iš. *kel*, a knife.

As for the group *rd*, I have not noted any example. The Iš. for "heart" is *avruk*, which does not seem to have anything to do with Av. *sərād-* (? cf. W. *pūsūv*, *p<sup>a</sup>zuw*). Nor have I noted any example of the group *dr*.

As for *rn* it becomes *r* in the only two cases noted :—

Av. *darəna-*, Iš. *dīr*, a ravine.

Skr. *uraṇa-*, Iš. *war-uk*, a lamb.

#### F. Sibilants

31. Original *s* and *z* are as a rule retained, whether initial or medial. Thus :—

Av. *sarata-*, Iš. *saral*, cold.

Av. *dasa*, Zb. *dōs*, ten; Iš. *dah* is borrowed from Prs.

O. Prs. *dasta-*, Iš. *dāst*, Zb. *dāst*, a hand.

Av. *zun-*, Iš. *zas*, *zus*, Zb. *zāt*, a son.

Av. *azəm*, Iš. Zb. *az*, I.

In the following medial *s* has perhaps become *t* :—

Skr. *nāsā*, *nasta-*, Iš. *nīs*, Zb. *nīs*, the nose.

32. Initial *š* is retained in :—

Av. *V šu-*, Zb. *šom*, I go, I become; Iš. Zb. *šud*, gone, become.

Medial *š* becomes *l*, as in S. Thus :—

Av. *gaoša-*, Iš. *γāl*, Zb. *γāl*, the ear.

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *maēša-*, Iś. *māl*, a sheep.

Av. *spiš*, Iś. *spul*, a louse.

Av. *nišasta-*, Iś. *nulust*, Zb. *nalīst*, seated.

The sounds of *š* and *γ* in other Pāmir languages are sometimes represented by Iś. *y*. Thus:—

W. *žau*, Iś. *yan*, provisions.

S. *žez*, W. *γūz*, Iś. *yuz*, fuel.

On the other hand we have Zb. *γūzēd*, Š. *žēzēd*, he ran.

33. The group *χš* is generally represented by *χ*, as in Š. Once it is represented by *š*, as in Š. Thus:—

Av. *χšvaš*, Iś. *χol*, Zb. *χāl*, six.

Av. *χšvipta-*, Iś. *χum*, milk.

Av. *χšap-*, Iś. *šab*, night.

The Iś. *χurs*, a bear, is evidently borrowed from Prs. *χirs*.

34. Indian *ṣṭ* is represented by *t*, and Av. *štr* by *t*. Thus:—

Av. *ašta*, Skr. *aṣṭau*, Iś. *āt*, Zb. *ōt*. Zb. *ōt* should probably also be *ōt*.

Av. *mušti-*, Skr. *muṣṭi-*, Iś. *mut*, a handful.

Av. *pištra-*, Iś. *put*, ground parched grain.

The group *šm*, as elsewhere, becomes *m*:—

Av. *cašman-*, Iś. Zb. *tām*, an eye.

Skr. *pakṣman-*, Prs. *pašm*, Iś. *pām*, wool.

35. I have not noted any example of the group *šk* (*šk*). For *st* we have:—

Av. *staora-*, Iś. *štur*, a calf (elsewhere, an ox, yak, etc.).

Av. Skr. *asti*, Iś. *āst*, Zb. *āst*, he is.

Av. *basta-*, Iś. *ūst*, bound.

Av. *ast-*, Iś. *wastuk*, a bone.

I have no example for *sp*. Iś. *safēd*, white, is borrowed from Prs. The Iś. word for "horse" is *wrok*.

The groups *sy* and *sr*, as elsewhere, become *š*. Thus:—

Av. *syāva-*, Iś. *šu*, black.

Av. *srōni-*, Iś. *šinj*, the hip.

Av. *srutā-*, Iš. *šud*, heard.

Av. *asru-*, Iš. *āšik*, a tear.

### ••G. The Aspirate

36. Initial *h* disappears:—

Prs. *hazār*, Zb. *azār*, a thousand.

Av. *hapta*, Iš. Zb. *wvd*, seven.

Initial *h* (Av. *hv-*,  $\chi^v-$ , O. Prs. *huv-*, Prs.  $\chi^v-$ ) becomes  $\chi$ , as in:—

Av.  $\chi^v$ *āda-*, Skr. *svēda-*, Iš.  $\chi$ *air*, sweat.

Av.  $\chi^v$ *ar-*, Iš. *χarum*, Zb. *χaram*, I eat.

Note, that, in Yz., Av. *hvar-* becomes Yz.  $\chi$ *vōr*, sun.

### H. Miscellaneous

37. (1) *Dropping of Consonants*.—There seems to be aphæresis in Iš. *rust*, W. *karust*, a fur robe (cf. Iš. *kurust*, skin). We have syncope of *z* in Iš. *γēzd*, Zb. *γēd*, he said (Av. *v vac-*; see Horn, GNPE, 1072). Consonantal apocope occurs in Iš. and Sg., and, in Zb., it is so common as to be apparently almost optional. Thus: Zb. *pūd*, Iš. *pu*, a foot; Iš. *yuz*, Sg. *yū*, fuel; Prs. *hēc*, Iš. *hē*, anything; Zb. *tât* or *tâ*, a father; Zb. *šitâkak*, *štâk*, or *štâ*, a daughter; Zb. *wēk*, or *wē*, water; Zb. *χaren* or *χare*, we eat, and many others in Zb.

(2) *Prothesis*.—Concerning prosthetic *y* and *v*, see § 18.

(3) *Metathesis*.—As instances of metathesis, we may quote:—

Phl. *taχr*, Prs. *talχ*, Iš. *truš*, bitter.

Av. *vafra-*, Iš. *varf*, snow.

## III. FORMATION OF WORDS AND COMPOSITION

### A. FORMATION OF WORDS

38. The materials available are too scanty to allow us to consider the formation of words with anything like the completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix *-i*, forming abstract nouns is no doubt as common in Iš. as in other Pāmīr languages, but the only

example I can give is Zb. *saūdāi*, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. *-āns*, W. *-unj*, unless it occurs in Zb. *wujinjāk*, a woman.

The *-ka*-suffix is very common. Thus, Iś. *urwēs* or *urwēs-ak*, a fox; Av. *haētu-*, Iś. *yeti-k*, a bridge; Av. *kafa-*, Iś. *χaf-uk*, foam; Av. *nairya-*, Iś. *nār-k*, male; Iś. *wro-k*, a horse; Iś. *mul*, dead, *mul-uk*, a corpse; Av. *asru-*, Iś. *āsi-k*, a tear; Av. *ast-*, Iś. *wast-uk*, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often *u*. In Zb. the vowel is most often *ā*, as in *dānd-ak*, a tooth; *ver-āk*, a horse; *štā*, *štā-k*, or *šitā-k-ak*, a daughter. In *šitā-k-ak* the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Iś. *χar-uk*, to eat; Zb. *kan-āk*, to do; Iś. *nulust-uk*, Zb. *nalāst-ak*, having seated oneself; Iś. *šud-uk*, Zb. *šud-āk*, having become.

(2) The only adjectival suffix noted is *-na* (W. S. *-an*, Š. *-ind*, *-and*), indicating possession, as in Iś. *pādšā-na*, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the *-ka*-suffix. The past participle follows the lines of the other Pāmīr languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the *-ka*-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. *deh-āk*, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. *dēd-āk*, having struck. In one case the *-ka* of the perfect participle is irregularly added to the present base, viz. in Zb. *is-āk*, not *\*āyad-āk*, having come.

## B. COMPOSITION

39. As in other Pāmīr languages, the genitive usually resembles a *tatpuruṣa* compound, as in *lāl sandūq*, a

ruby-box, i.e. a box of rubies; *durr* *χurjīn*, a pearl-sack, i.e. a sack of pearls. But the Persian order is sometimes used instead, as in *sandūq lā'l* and *χurjīn durr*.

40. I have noted the following prepositions used as verbal prefixes:—

Av. Skr. *ā* in Iš. *a-pux̌t-ān*, they listened; Iš. *a-tōy̌d*, Zb. *ā-tay̌d*, he entered, compared with Iš. *tōy̌d*, he went.

Av. Skr. *ni*, in Iš. *nulust*, Zb. *nalāst*, he sat down.

Av. *paitiṣ*, in Iš. *pomutsuk*, to clothe; Zb. *pymetsav*, clothe ye; Av. *paitiṣmux̌ta-*, Phl. *patmōχtan* (Horn, *Grundriss*, 160).

Perhaps Av. Skr. *apa* occurs in the Iš. word *pedīn*, set thou alight; But I do not know the derivation of this word, and its very meaning is doubtful to me.

#### INDEXES OF THE WORDS QUOTED IN §§ 10–40

(For Old Persian, Avesta, and Sanskrit, the order of words is that customary for these languages. For other languages the order is that explained at the beginning of the Vocabulary appended to this work, consonants only being taken into account.)

#### ERANIAN

\**dāta-*, 22, 24.

\**gandhūma-*, 23.

#### OLD PERSIAN

*a(h)uramazdāh-*, 8.

✓ *bar-*, 17.

*dasta-*, 24, 31.

#### PAHLAVĪ

*dūt*, 14.

*taxr*, 37.

*haft*, 28.

*tāχtan*, 28.

*patmōχtan*, 40.

#### AVESTA

*aurvata(-kā-)*, 17.

*ast-*, 19, 35, 38 (1).

*ap-*, *āp-*, 19.

*asti*, 35.

*apa-*, 40.

*asru-*, 8, 35, 38 (1).

*arəša-* 16.

*azəm*, 8, 31.

*ašta*, 12, 34.  
*ā-*, 40.  
*āp-*, see *ap-*.  
*uštra-*, 17.  
*kafu-*, 21, 26, 38 (1).  
*karata-*, 16, 20, 30.  
*kərata*, 16, 20, 22, 30.  
*gav-*, 23.  
*gūḡa-*, 26.  
*gaoša-*, 15, 23, 32.  
*χara-*, 12, 26.  
*χšap-*, 22, 33.  
*χšira-*, 8.  
*χšvaš*, 32, 33.  
*χšvīpta-*, 33.  
*caθvārō*, 14, 20.  
*cašman-*, 12, 20, 34.  
*jan-*, 23.  
*jaini-*, 23.  
*√ tac-*, 28.  
*tava*, 17, 20.  
*taršna-*, 8.  
*taoxma-*, 28.  
*dantan-*, 30.  
*durəna-*, 24, 30.  
*dasa*, 24, 31.  
*√ dā-*, 24.  
*duyda*, 13, 17, 24.  
*dūma-*, 14.  
*dūra-*, 14, 24, 29.  
*daēva-*, 15, 19, 24.  
*θrāyō*, 17, 27.  
*paitiš*, 40.  
*paitišmuχta-*, 40.  
*paḍa-*, *pāḍa-*, 14, 20, 25.  
*panca*, 12, 22.  
*pištra-*, 34.

*√ band-*, 23.  
*√ bar-*, 17.  
*burənti*, 30.  
*bašta-*, 12, 23, 35.  
*bəroza-*, 16.  
*√ bū-*, 23.  
*būta-*, 23.  
*buza-*, *būza-*, 13, 23.  
*brāta*, 14, 22, 23.  
*nairya-*, 29, 38 (1).  
*nāman-*, 29.  
*ni-*, 40.  
*nišusta-*, 32.  
*nurəm*, 13.  
*maidya-*, 25, 29.  
*mərata-*, 16, 22.  
*mərata* (-*ka-*), 30.  
*miθra-*, 8.  
*√ muc- + paitiš*, 22.  
*mpušti-*, 34.  
*maēša-*, 32.  
*√ vac-*, 37.  
*√ vaχš-*, 14.  
*vaḡra-*, 19, 27, 37.  
*vār-*, 19.  
*vəhrka-*, 8, 19, 22.  
*vīsaiti*, 14.  
*vohuni-*, 14.  
*√ vaēn-*, 15, 19, 29.  
*raoyna-*, 29.  
*sarata-*, 31.  
*suxra-*, 27.  
*supti-*, 13, 22, 28.  
*staora-*, 35.  
*spiš*, 13, 32.  
*syāva-*, 35.  
*srula-*, 35.

*sraoni-*, 35.  
*√śu-*, 13, 32.  
*√zan-*, 31.  
*zərəd-*, 30.  
*hapla*, 12, 28, 36.

*hu-*, 14.  
*haētu-*, 18, 38 (1).  
*hvar-*, 36.  
*√χ<sup>v</sup>ar-*, 36.  
*χ<sup>v</sup>aēda-*, 15, 25, 36.

## SANSKRIT

*anya-*, 8.  
*apa-*, 40.  
*asru-*, 8.  
*aṣṭau*, 12, 34.  
*astī*, 35.  
*asthi-*, 8.  
*ā-*, 40.  
*uraṇa-*, 30.  
*r̥kṣa-*, 16.  
*kapōta-*, 15, 22.  
*kr̥kavāku-*, 8.  
*kṛta-*, 16, 30.  
*kṣīra-*, 8.  
*khara-*, 12.  
*gōdhūma-*, 23.  
*tīrtha-*, 8.

*tr̥ṣṇa-*, 8.  
*trāsa-*, 8.  
*nasta-*, 14, 31.  
*nāsū*, 14, 31.  
*nī-*, 40.  
*pakṣman-*, 20, 34.  
*pañca-*, 12.  
*pr̥ṣṭa-*, 16.  
*phāla-*, 14, 17.  
*muṣṭi-*, 34.  
*mṛta-*, 16.  
*mṛtaka-*, 30.  
*yuga-*, 18, 25.  
*vṛka-*, 8, 19, 22.  
*\*sphāla-*, 14, 17.  
*svēda-*, 25, 36.

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*udōyd*, 13, 17, 24.  
*an*, 8.  
*apux̣tān*, 40.  
*urk*, 8, 19, 22.  
*urnaduk*, 19.  
*urwēs*, *urwēsak*, 38 (1).  
*uspīr*, 14, 17.  
*āst*, 35.  
*ūś*, 14.  
*āśik*, 35, 38 (1).  
*āt*, 12, 19, 34.  
*atōyd*, 40.  
*uvd*, 12, 19, 28, 36.

*avzuk*, 30.  
*az*, 8, 19, 31.  
*dūd*, 24.  
*dah*, 24, 31.  
*dumb*, 14.  
*dānd*, 30.  
*dīr* (far), 14, 24, 29;  
 (a ravine), 24, 30.  
*durr*, 39.  
*dūst*, 12, 24, 31.  
*dīt*, 14, 22, 24.  
*fei*, 21.  
*fr̥*, 17.



- frut*, 12, 16.  
*γū*, 23.  
*γūdārga*, 26.  
*γōl*, 15, 23, 32.  
*γundum*, 23.  
*γūzd*, 23.  
*γēžd*, 37.  
*hē*, 37.  
*keḷ*, 16, 20, 30.  
*kūl*, 16, 20, 22, 30.  
*kurust*, 37.  
*kuwid*, 15, 22.  
*χafuk*, 21, 26, 38 (1).  
*χūg*, 14.  
*χol*, 32, 33.  
*χum*, 33.  
*χair*, 15, 25, 36.  
*χur*, 12, 26.  
*χurjīn*, 39.  
*χaruk*, 38 (2).  
*χarum*, 36.  
*χurs*, 16, 33.  
*lā'l*, 39.  
*lēw*, 15, 19, 24.  
*mēd*, 25, 29.  
*mēl*, 32.  
*mul*, 16, 22, 38 (1).  
*muluk*, 30, 38 (1).  
*mut*, 34.  
*nulust*, 32, 40.  
*nulustuk*, 38 (1).  
*nēr*, 13.  
*nark*, 29, 38 (1).  
*nits*, 14, 31.  
*pu*, 14, 20, 25, 37.  
*peān*, 40.  
*pādāna*, 38 (2).  
*pām*, 20, 34.  
*pōmutsuk*, 22, 40.  
*pūnz*, 12, 22.  
*put*, 34.  
*rūi*, 12, 17, 27.  
*rēyn*, 29.  
*rēmuz*, 8.  
*rust*, 37.  
*safēd*, 35.  
*sandūg*, 39.  
*spul*, 13, 32.  
*sard*, 31.  
*surχ*, 27.  
*suwd*, 13, 22, 38.  
*šu*, 35.  
*šab*, 22, 33.  
*šud*, 13, 32, 35.  
*šuduk*, 38 (1).  
*šinj*, 35.  
*škur*, 17.  
*štur*, 35.  
*tōyd*, 28, 40.  
*teyn*, 28.  
*trās*, 8, 17.  
*truš*, 37.  
*tsafur*, 14, 20.  
*tsām*, 12, 20, 34.  
*vud*, 23.  
*wel*, 19.  
*vēk*, 19.  
*vokš*, 17.  
*vēχ*, 19.  
*waxt*, 22.  
*wēn*, 14.  
*vrūd*, 14, 17, 22, 23.  
*varf*, 19, 27, 37.  
*wrōk*, 17, 35, 38 (1).

*waruk*, 30.  
*vūst*, 12, 23, 35.  
*wastuk*, 19, 35, 38 (1).  
*vuz*, 13, 23.  
*wužduk*, 16.  
*yau*, 18, 32.

*yōγ*, 18, 25.  
*yetik*, 18, 38 (1).  
*yuz*, 18, 32, 37.  
*zas*, *zus*, 31.  
*žānj*, 23.  
*žunum*, 23.

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*ōrmōzd*, 8.  
*isāk*, 38 (3).  
*ās*, 35.  
*uštūr*, 17.  
*ōt*, 12, 19, 34.  
*ōt(?)*, 34.  
*qatard*, 28, 40.  
*uvd*, 12, 19, 28, 36.  
*az*, 19, 31.  
*azār*, 36.  
*dūd*, 24.  
*dēdāk*, 38 (3).  
*dehāk*, 38 (3).  
*dāindak*, 30, 38 (1).  
*dīr*, 14, 24, 29.  
*dōs*, 24, 31.  
*dāst*, 12, 24, 31.  
*ferī*, 17.  
*ferāt*, 12, 16.  
*γūi*, 23.  
*γēd*, 37.  
*γāl*, 15, 23, 32.  
*γūzd*, 18, 32.  
*kal*, 16, 20, 22, 30.  
*kanāk*, 38 (1).  
*χūg*, 14.  
*χāl*, 32, 33.  
*χare*, 37.  
*χūr*, 12, 26.

*χuram*, 36.  
*χaren*, 30, 37.  
*mūl*, 16, 22.  
*mālāk*, 30.  
*nalāst*, 32, 40.  
*nalāstak*, 38 (1).  
*nēm*, 29.  
*nar*, 29.  
*nēr*, 13.  
*nīs*, 14, 31.  
*pūd*, 14, 20, 25, 37.  
*pumētsav*, 22, 40.  
*pūnz*, 12, 22.  
*rā*, *rāi*, 12, 17, 27.  
*saudūr*, 38 (1).  
*šud*, 13, 32.  
*šudāk*, 38 (1).  
*šom*, 17, 32.  
*štā*, 37, 38 (1).  
*štāk*, 37, 38 (1).  
*šitākak*, 37, 38 (1).  
*tā*, 37.  
*tō*, 17, 20.  
*taχsīm*, 22.  
*tāb*, 37.  
*tsafūr*, 14, 20.  
*tsām*, 12, 20, 34.  
*wē*, 19, 37.  
*wod*, 23.

*wujinjāk*, 17, 38 (1).*wēk*, 19, 37.*waxt*, 22.*wānd*, 23.*vīnum*, 15, 19, 29.*warūd*, 14, 17, 22, 33.*verāk*, 17, 38 (1).*wišt*, 14.*wuž*, 13.*zāt*, 31.

## MUNJĀNĪ, SANGLIŌĪ, AND YÜDĪĀ

Mj. *asti*, 8.Yd. *jinkoh*, 17.Yd. *kšīra*, 8.Yd. *trušna*, 8.Sg. *safōr*, 14.Yd. *surkoh*, 27.Yd. *wurγ*, 8.Sg. *vain*, 14.Mj. *varfu*, 27.Yd. *verfoh*, 27.Yd. *wīst*, 14.Sg. *yū*, 18, 37.Mj. *yāoya*, 19.Yd. *yury*, 19.Yd. *yestoh*, 19.

## OTHER TALCA LANGUAGES

Š. *\*devusk*, 17.Yz. *ḍād*, 22.Š. *γaθ*, 26.W. *γūz*, 18, 32.W. *karust*, 37.S. *χaiδ*, 25.Yz. *χvōr*, 36.W. *līw*, 24.W. *pei*, 21.W. *p<sup>a</sup>zuw*, *püzüv*, 30.Yz. *miθ*, 8.S. *spur*, 17.W. *türt*, 8.S. *woxt*, 19.Š. *wūrj*, 8.W. *wīst*, 14.S. *vīst*, 14.Š. *wuvd*, 19.S. *uaz*, 19.W. *γaχ*, 19.W. *γupk*, 19.W. *žau*, 18, 32.S. *žez*, 18, 32.Š. *žēzd*, 18, 23, 32.

## PERSIAN

*ars*, 8.*bast*, 12.*dirham*, *diram*, 8.*hēc*, 37.*hazār*, 36.*χūg*, 14.*χūn*, 14.*χirs*, 16, 33.*pašm*, 34.*supār*, 14.*šīr*, 8.*šavam*, 17.*talχ*, 37.*tis*, 8.*wāš*, 14.

## DARDIC LANGUAGES

- Khōwār, *aśru*, 8.                      Kalāśa, *kakawak*, 8.  
 Khōwār, *droḡum*, 8.

## OTHER LANGUAGES

- Balōci, *āir*, 14.                      Greek, *δραχμή*, 8.  
 Balōci, *dīt*, 14.                      Arabic, *taqsīm*, 22.  
 Ōrmuḡi, *wak*, 19.                      Arabic, *waqt*, 22.

## IV. INFLEXION

## A. THE ARTICLE

41. The indefinite article is indicated by the numeral *wak* or *wok*, one, as in (12)<sup>1</sup> *wak kud āḡad*, a dog came; (37) *wok ādam nuḡstuk*, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral *wok* is also used for the indefinite article. Occasionally we find instances of the Prs. *yā-e-wahdat*, which in Zb. is weakened to *-e*. Thus, *armān-e*, a longing. Sometimes both *wok* and *-e* are used, as in *wok bāzargān-e woḡ*, there was a certain merchant.

## B. NOUNS SUBSTANTIVE AND ADJECTIVE

42. *Gender*.—I have not traced any signs of distinction of gender.

43. *Number*.—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus:—

(8) *wēv dēr zūnduk šud*, their bellies became hungry.

(11) *ar-wadak tsām kūr šud*, both eyes became blind.

(17) *i tsām tāza šu*, his eyes will become restored.

<sup>1</sup> Here and elsewhere the numerals refer to the paragraphs of the Iskāsmī story.

But, in the story, *dēr* and *tsām* are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative:—

(12) *dō ādam-ān šāwul šud*, the two men went (on) the road.

Here the suffix *-ān* belongs to *šud* (*šud-ān*, they went), and is not the sign of the plural of *ādam*. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding *-ai* or *-en*. Either seems to be used indifferently. Thus *tāt*, a father; *tāt-ai* or *tāt-en*, fathers; *māl*, property; *māl-ai*, properties. I consider that the form in *-en* is the original, and that *-ai* stands for *-e*, a development of *-en*, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in *hamrah*, a friend; plural, *hamrah-gan*.

44. *Case*.—The vocative is the same as the nominative. The accusative is generally the same as the nominative, as in:—

(6) *tu xē tsām kār kun*, do thou make thine own eye blind.

(16) *wak tabīb awīraw*, bring ye a physician.

This form of accusative is common in cognate accusatives, as in:—

(3) *safar-ān šud*, they went a journey; and in nominal verbs, as in:—

(13) *kud wan kutal kūl*, the dog did leading him, i.e. led him.

Sometimes the accusative is formed by adding *-i* to the nominative. As shown by Zb. (see below, §§ 48–9), this is really the termination of the oblique case, the use of which, in Iš., is confined to the accusative. Thus:—

- (13) *wi dumb-i nad*, he grasped its tail.
- (19) *i gul ħay-i šud*, he heard all his talk.
- (27) *wa wuz-i zōyd*, he took the goat.
- (27) *i talxā-i zōyd*, he took its bile.
- (33) *χazīna-i-γaib-i ta fuk talapum*, I demand a hidden treasure from Your Honour. (Here the first *i* in *χazīna-i-γaib-i* is *izāfat*.)

Note that in the frequently recurring word *ambi*, a cave, the final *i* is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in *-i*, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:—

- (12) *čak rōz, tā vuzēr, nulust*, he sat for one day till evening.
- (19) *sahar ta wađak χut*, at dawn he arose from there.
- (33) *wak dzā ambi āst*, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmīr languages, by simply prefixing the governed to the governing noun thus:—

- (15) *pādsā χān*, the king's house.
- (21) *pādsā quslāq*, the king's town.
- (24) *pādsā udōyd tsām*, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:—

- (5, 9) *wak lav gāla*, a piece of bread.
- (33) *durr χurjīn* and also *χurjīn durr*, a sack of pearls.

(33) *lā'l sandūq* and also *sandūq lā'l*, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix *-na* (see § 38, 2). Thus:—

(16) *pādšā-na wak udāyd kūr šuduk*, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions:—

*dar*, in.

*tā*, until, up to.

*pa*, in, into.

*tar*, to, into, on to, up to.

*po*, in.

*sa*, from.

The following are postpositions:—

*bā*, to, for.

*dzā*, near to, to (place) =

*bād*, after.

Hindī *pās*.

*darūn*, among, within.

*sar dzā* in front of.

*viš*, below, underneath.

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus:—

*pa . . . būn*, below.

*po . . . darūn*, inside.

46. The following are examples of the use of these prepositions and postpositions:—

(16) *pādšā dar yazab šud*, the king became in anger, i.e. became enraged.

(10) *nakva kūr pa ambi tē vud*, this blind man, who was in the cave.

(18) *xē dūst pa kūr dū*, (if) he put his hand into the pool.

(12) *tā vužēr nyūst*, he sat till evening.

(21) *tar pādšā quslāq šud*, he went to the king's town.

(13) *tar ambi wan wud*, he took him into the cave.

(18) *tar cenār wan sām̄bu*, (if) he smear it on to the plane-tree.

(31) *tar taxt nīd*, sit down on to the throne.

(25) *uz-īm nēr tar pādšāi xān-um vud*, I was to-day in the king's house.

(14) *xurs tsa urwēs frut*, the bear inquired from the fox.

(18) *tsa kīl vək sānzū*, (if) he take water from the pool.

The preposition *tsa* often drops its final vowel, as in :—

(10) *ts' xē sār wak tsām kif*, from thine own head pierce an eye. So :—

(7) *ts'-wadak*, from there, thence.

(28) *salur pādšā bā xabar šud*, at dawn news came to the king.

(34) *šud ambi bā*, he went to the cave.

(35) *man pādšā bā ussum*, shall I take this off to the king?

(34) *xē xaruk bā avul, pomutsuk bā mas avul*, he obtained (food) for his own eating, he obtained clothes for putting on.

(17) *tu māl darūn wok kabūt vuz āst*, among thy cattle there is a blue goat.

(20) *xē dūst dēd kīl darūn*, he put his own hand within the pool.

(29) *pādšā dzā-ā āyad*, they came near (to) the king.

(18) *ambi sar dzā wak sabz cenār āst*, in front of the cave there is a green plane-tree.

(20) *cenār viš šud*, he went beneath the plane-tree.

The preposition *pa* combines with *ī*, it, into *pī*. We thus get *pī bun* (for *pa ī bun*) *wak kīl āst*, below it there is a pool (18).

(33) *po wa ambi darūn wak xurjīn durr āst*, within that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same as the nominative. Sometimes it ends in *-āw* or *-ā*, corresponding to the W. *-aw*, S. *-iw*, and Yd. *ef*. Examples of the oblique plural are :—



*Accusative.*—(25) *agar mun udōyḏ tsām tāza kulūt*, if (i.e. when) thou hast made my daughter's eyes restored.

(21) *pādšā xē wazīr-āw gāl kāl*, the king assembled his viziers.

*Oblique case.*—(8) *cand rōz šārwal-ān tōyḏ*, they went along the road for some days.

(16) *pādšā xē wazīr dar yazab šud*, the king became in anger with his viziers.

(18) *far xē tsām sām̄bu*, (if) he smear (it) on his eyes.

(16) *pādšā xē wazīr-ā bā yēžḏ*, the king said to his viziers.

(22) *ta wazīr-āw frut*, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in *-a*, *-e*, or *-i*. These can all be used as terminations of the oblique case, but there is a tendency to use *-a* most often for the genitive, and *-i* most often for the accusative, although in each case either of the other two terminations may be used instead. As in Iś. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in *-i*, instead of directly to the base. Thus, the oblique case of *sāl*, a year, is *sāl-i*, and from this a genitive, *sāl-i-a* is formed, as in *am verāk tsamend sāl-i-a āst*, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—

*vuts-a zāt am-a iχā-i-a nadāk*, the son of the uncle has married this (person)'s sister. Here *vuts-a* is genitive of *vuts*, an uncle; *am-a* is genitive of *am*, this; and *iχā-i* is the accusative of *iχā*, a sister; the *-a*, being the pronominal suffix indicating "he", the subject of *nadāk*.

*yū χātīr gāl-i* (nom. *gāla*)-*ē dūd*, thou gavest (*dūd-ē*) bread for him.

*ka tī zāt-i lāyiq-am nast*, I am not worthy for (i.e. to be) thy son. Here *zāt-i* is the oblique singular of *zāt* a son, governed by the preposition *ka*. *Nast-am*, I am not.

*zīn-a ka verāk-a dām deh*, put the saddle on the horse's back. Here *zīn-a* is the accusative, and *verāk-a* is the genitive.

*ao ka wok verāk-a sar, pa ū daraχt-a vīš, nalāstak*, he is seated on a horse under that tree. Here *verāk-a* is in the oblique case, governed by *ka* . . . *sar*, and similarly *daraχt-a*, governed by *pa* . . . *vīš*.

The termination *-e* is merely a variant of *-i*, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:—

*ta paryao wē newar*, draw water from the well. Here *wē* is in the accusative. Its full form is *wēk*, acc. *wēk-i*, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

*wok naukar qīvd*, lie called a servant. Here *naukar* is in the accusative.

*ka wāš wānd*, bind with a rope. Here *wāš* is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations *-a*, *-e*, and *-i* being added to the nominative plural.

All this shows the origin of the Iś. termination *-i* of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the *-i* is still more or less preferred for the accusative. In Iś. this accusative termination *-i* is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

50. *Adjectives*.—Adjectives call for few remarks. In both Iś. and Zb. they are immutable, changing neither for

## NUMERALS

English.	Iškāšmī.	Zēbaki.	Sanglicī.	Munjānī.	Yūdya.	Wayī.	Sarikolī.	Šupnī.	Yāzgulānī.	Yāzgulobi.
one	wak, wolk	wok	vāk	yu	yū	wi	iv, ī	yiw, yī, ī	wōry	ī
two	dau, dō	dōv, dō	dū	lu, le	lo	būi	δāu, δā	yo	δau	dū
three	rūi	rāi, rā	trāi	šerāi	šurōi	trūi	harōi	ārrai	toi	tirāi
four	tsafur	tsafūr	safor	cfūr	cūr	tsabūr	tsavur	tsavōr	cēr	tifār
five	pūnz	pūnz	pānz	pānj	pānz, parj	pānz	pīnz	pīnz	pīnz	panj
six	χol	χal	χōar	āχse	wχsōh	sād	χel	χāus	šū	wχš
seven	wvd	wvd	hoft	wde	wdoh	hūb	ūvd	wvd	hōvd	avd
eight	āt	ot	hat	aškie	ašcol	hāt	wōxt	wast	hōšt	ašt
nine	naw	nōo	nao	nau	naw	nāo	nēaw	nāo	nū	nau
ten		dōs	dās	dad (Prs.)	los	das	δēs	δēs	δus	das
eleven		...	...	...	las-yū	das-iv	δēs-at-ī	δēs-et-	...	...
twenty		wišt	...		wištoli	wišt	vīst	yīw	...	...
fifty		Bor- rowed from Prs.	...		lu-wišt-o	pinjāl	pinjāl	...	...	...
hundred		...	...		los	sad (Prs.)	sad (Prs.)	...	...	...
thousand		azār	...		sār	hazār	hazār	...	...	...

The sign ... indicates that the word is not known to me.

gender nor for number. The adjective precedes the qualified substantive.

The Iś. materials give no example of the comparative degree. In Zb. the Prs. suffix *-tar* is used to form both comparative and superlative, as in Zb. *ferī-tar*, better or best, the thing with which comparison is made being put in the oblique case, governed by *ta*, from.

Occasionally we come across an adjective used in the Persian manner with *izāfat*, as in Iś. (33) *χazīna-yaib*, a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Iś., W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

### C. PRONOUNS

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Iś. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our “my”, “thy”, “his”, etc., and a genitive absolute, formed in Zb. by adding *-nen* (or *-nan*) or, after a consonant, *-en* (or *-an*) to the simple genitive. The genitive absolute corresponds to our “mine”, “thine”, “his”, “hers”, “ours”, “yours”, and “theirs”, respectively. No forms of the genitive absolute are available for Iś. The corresponding terminations in other languages are W. S. *-an*, S. *-end*, *-nd*. It is parallel to the adjective of possession (Iś. *-na*, W. S. *-an*, S. *-ind*, *-and*) used as a genitive of nouns, as described in §§ 38, 2; 44.

## 53. 1st Person, "I," etc.

English.	Iškāšmī.	Zēbaki,	Munjāni.	Yūdγā.	Waxī.	Sarikoli.	Šuyñi.	Yaynōbi.
Sing.								
Nom.	az	az	ze	zo	wuz	waz	wuz	man
Dat.	mum bū	muk	nā men	na meñ	mā-r	mā-r	mā-r	man
Gen.	mum	men	že men	wa men	ži, žui	mu	mu	man
Gen. abs.	?	men-en	mo-kān	men	ži-un	mū-yan	mū-nd	?
Obl.	mum (?), mum <sup>1</sup>	men	men		mā, māž	mu	mu	man
Plur.								
Nom.	?	mōx	māx	māx	sak, sakist	māš	māš	māx
Dat.	?	mōc	nā māx	na-māx	sak-ar	māš-ir	māš-ār	māx
Gen.	?	mōc	že māx	wa māx	spā	māš	māš	māx
Gen. abs.	?	mōc-en	a māx-kān	a māx	?	māš-an	māš-end	?
Obl.	?	mōc	māx	māx	sak	māš	māš	māx

<sup>1</sup> The only oblique case noted is the dative *mum-bū*, to me. In this the *n* of *mum* has probably become *m* before *b*.

## 55. 2nd Person, "thou," etc.

English.	Iškāsmī.	Zēbakī.	Munjānī.	Yūdrā.	Waxī.	Sarikoli.	Šūynī.	Yaynōbī.
Sing.								
Nom.	tu	tō	to	to	tu	tao	tu	tā
Dat.	tu bā	tō bā	nā to	na to	ta-r	tū-r	tu-r	tau
Gen.	tu ?	tī	že to	wa ta	ti	tū	tu	tau ?
Gen. abs.		tī-nen	to-kān	tu	ti-an	tū-yan	tu-nd	tau
Obl.	tu	tō, tī	to	to	tao	tū	tu	
Plur.								
Nom.	tamāx	tōmōx	māf	māf	sāišt	tamāš	tumā	šumāx
Dat.	tamāx bā	tōmōx bā	nā māf	na māf	sav-ar	tamāš-ir	tamā-r	šumāx
Gen.	? tāmāx	tōmōx	že māf	wa māf	sav	tamāš	tamā	šumāx
Gen. abs.	? tāmāx	tōmōx-en	a māf-kān	a māf	sav-an	tamāš-an	tamā-nd	? šumāx
Obl.	tamāx	tōmōx	māf	māf	sav	tamāš	tamā	šumāx

## 57. 3rd Person, "he," "she," "it," etc.

English.	Iskās̄mī.	Zēbakī.	Munjānī.	Yūd̄qā.	Wax̄ī.	Sarīkolī.	Šurnī.	Yaqnōbī.
Sing.								
Nom.	wa	ao	wo	wo	yao	yū	yū fem. ya	ax
Dat.	wan bā	yū bā	nā wan	nā wen	ya-r	wi-r	wi-r, wum	awi
Gen.	i, wi	yū	že wan	wen	yao	wi	wi, wum	awi
Gen. abs.	?	yū-nen,	wan-kān	a wen	yao-an	wi-yan	wi-nd	?
Obl.	wan	yū-nan yū, wū, wō	wan	wen	yao	wi	wi, wum	awi
Plur.								
Nom.	?	āwend	wūi	wōi	yaist	wōd	wād	axit
Dat.	?	āwenda bā	nā waf	nā wef	yavv-ar,	wief-in	wief-in	awit
Gen.	wēv	āwenda	ž waf	wef	yav	wief	wief	awit
Gen. abs.	?	āwend-en	waf-kān	a wef	yav-an	wief-an	wief-end	?
Obl.	?	āwenda	waf	wef	yav	wief	wief	awit

54. The following are examples of the use of the pronoun of the 1st person in Iš.:-

(6, 25) *az tu-bā dayum*, I will give to thee.

(30) *az zus*, I (am thy) son.

(35) *az xadak xarum, nēdum*, I myself will eat, I will sit.

(5) *wak lav gāla mum-bā dai*, give to me a piece of bread.

(24) *mum-bā hukm tse šu*, if the order be (given) to me.

(26, 33) *mum-bā ižum*, bring to me.

(25) *aḡur mun udōyd tsām tāza kāl-ut*, if (i.e. when) thou madest my daughter's eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš.:-

(6) *tu xē tsām kūr kun*, make thou thine eye blind.

(29) *xē udōyd tu-bā dayum, tu xuš-waxt šwī*, (if) I give to thee my daughter, wilt thou be pleased?

(32) *cīz talapi tu*, what dost thou demand?

(6, 10, 25) *az tu-bā dayum*, I will give to thee.

(33) *lāl sandūq gul mum-bā, durr xurjīn gul tu-bā*, the box of rubies is all for me, the sack of pearls is all for thee.

(17, 26) *tu māl darūn wak kabūt vuz āst*, in thy flock there is a blue goat.

(22) *nēr-bā dah rōz tamux-bā qarār vud, nēr tamux žanum*, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš.:-

(18) *wa cenār nasu*, (if) he grasp the plane-tree.

(20) *wu cenār nad*, he grasped the plane-tree.

(27) *wa vuz-i zōyd āyad*, he took the goat (and) came.

(13) *kud wan kutal kāl, wad; tar ambi wan wud*, the dog led him (and) took him away, (and) took him away into a cave.



(18) *tar cenâr wan sâmbu*, (if) he smear it on the plane-tree.

(33) *wan zânz mum-bâ ižum*, take it (and) bring it to me.

(4) *i dër žunduk šud*, his belly became hungry.

(17) *agar . . . i korost zânz, i tsâm tâzu šu*, if he takes its skin, his eyes will become restored.

(18) *i tsâm siyât šu*, his eyes will become restored.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *i talχā-i zōyd*, he took its bile.

(28) *i udōyd tsâm sihat šud*, his daughter's eyes became well.

(38) *i dër kandār kul*, he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dumb-i nad*, he grasped its tail.

(8) *wēv dër žunduk šud*, their bellies became hungry.

59. As in the other Pāmīr languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i*, the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-digari-y-ān*.

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in Iś. The forms given for Mj. and Yd. should be taken with some reserve, as the materials from which they are furnished are rather scanty. The Yn. forms are borrowed from Persian.

As regards Zb. it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts

## PRONOMINAL SUFFIXES

English.	Iškāsmī.	Zebakī.	Munjānī.	Yūdyā.	Waxī.	Sarikoli.	Šūynī.	Yaynōbī.
1st Person								
Sing..	-im, -am	-am, -em, -im	-em, -am	-em	-am, -im	-am	-am, am	-m
Plur..	?	-en, -e	-am	-em	-am, -in	-am	-am	-māχ
2nd Person								
Sing..	-at, -ut	-ē, -ī, -ai	-et, -ai	-et	-at, -it	-at	-at	-t
Plur..	?	-ev, -e, -av, -a	-af	-ef	-av, -iv	-av	-et	-šint
3rd Person								
Sing..	Caret.	-a	-ai, -a	Caret.	Caret.	Caret.	-i, -ē	-š
Plur..	-ān	-en, -e	-at	-et	-av, -iv	-av	-en	-šint

for the duplicate forms *-en*, *-e*; *-ev*, *-e*, and so on. In 7b. the suffix of the 3rd person singular is *-a*, but it is very often omitted, so that we here see, as usual, the origin of the fact that Iś. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Iś. *apux̌t-ān*, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) *az-im lēv šud*, for *az lēv šud-im*, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) *dō ādam-ān safār-ān šud* for *dō ādam safar šud-ān*, two men went a journey.

61. Other examples of the use of these suffixes in Iś. are the following:—

(15) *az-im nēr tar pādšā xān-um šud*, to-day I went into the king's house. Here the suffix occurs twice—as *-im* (exceptional for *-in*), and as *-um*.

(14) *tu-t kum dā wud*, (in) what place wast thou? For *tu . . . wud-at*.

(18) *ai tu-t pādšā befām-at vuduk*, O king, thou hast become foolish. Here the suffix occurs twice; for *tu . . . befām vuduk-at*.

(3) *tand rōz-ān šāwal šud*, for some days they went along the road.

(7) *ts'-wadak-ān tōyd*, from there they went on.

(29) *pādšā dā-ān āyad*, they came near the king.

(36) *āyad-ān, apux̌t-ān*, they came, they listened.

(38) *ham-digar-y-ān kēu kul*, they made trouble to each other. Here *ham-digar-i* is the accusative of *ham-digar*, and *y* is inserted before the *-ān* for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) *tu-tāt*, thou art (my) father.

62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in *az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes; the subject "I" is indicated by *-im* and *-am*, and the object "him" (i.e. the son) is indicated by the suffix *-a*. *Dēdāk-am-a* accordingly means "I have beaten him". Again, in *apnit-a wod-am*, the subject "he" is indicated by *-a*, and the indirect object "for me" is indicated by *-am*. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. *Demonstrative Pronouns.*—In Iś. the proximate demonstrative pronoun appears under two forms. The first is *nakwa*, this. The base *nak-* also appears in S. *nak-yam*, this way, and *nak-dās*, thus; in Yn. *nak-it*, this very (sg. acc.); and perhaps in Ś. *ik-yam*, this very. I connect the Iś. S. and Yn. forms with Skr. *ēna-*, Phl. Prs. *in*, to which the *-ka*-suffix has been added. The affiliation of the Ś. form to this group is doubtful. It is more probably to be referred to Skr. *ūyam*, Prs. *ē*, also with the *-ka*-suffix.

The other form appears in *man*, this (acc. sg.), and *miv*, their. This also occurs in W. *yem*, this; S. *yam*, this (sg. obl. *mi*, pl. nom. *moδ*, obl. *mef*); Ś. *yem*, *yam*, this (sg. obl. *mi*, pl. *māδ*, obl. *mēf*); Mj. *ma*, this (pl. obl. *maf*); Yd. *mo*, *wem*, this (sg. obl. *man*, pl. obl. *maf*); Zb. has *am*, this.

The following examples of this pronoun occur in the Iś. story:—

(17) *agar nakwa vāz avirī*, if he finds this goat.

(19) *nakwa kūr pu ambi tē vuck*, this blind man who was in the cave.

(35) *man pādśā bā ussum*, shall I take away this to the king?

(23) *wak rāz miv gunā ta fak tilapuṇ*, I ask from Your Honour (pardon for) the fault of these for one day.

64. The remote demonstrative pronoun is *wa*, that, etc., the same as the 3rd personal pronoun. Thus:—

(33) *no wa ambi darūn*, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is *dir*, that. With this we may compare S. sg. obl. *di*, this (pl. nom. *duδ*, obl. *def*); Š. *di*, of this (Pl. nom. *daθ*, obl. *def*). Geiger (p. 320) compares the-S. and Š. forms with the Paštō *dē*, this. I am unable to account for the final *r* in the Iś. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms *ao*, *ū*, or *wō* may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. *Reflexive Pronoun*.—The reflexive pronoun in Iś. is *xad-ak*, self, in which the *-ak* is the *-ka*-suffix. We may compare the emphatic termination *-aθ* in Š. *χub-aθ*, self. With *xadak* we may compare W. *χut*, S. *χū*, Š. *χu*, *χub-aθ*, Yd. *koyah* (so Biddulph, ?*χoyah*). As an example for Iś., we have:—

(35) *az xadak χurum, nēdum*, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives *fuk*, self, a word which I have not found in this sense in the story. In form it resembles S. *fuk*, Š. *fuk*, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbatī) *phu-ka*, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. *sva-* (through *\*spa-*, *\*hpa-*, *\*pha-*), self, with the Dardic change of *v* to *p* and the *-ka*-suffix. In this case the word would be borrowed from Dardic. The word *fuk* occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindi, *āp* means both "self" and "Your Honour". Thus:—

(23) *wak rōz miv gunā tsā fak tilapum*, I demand from Your Honour (pardon for) their fault for one day.

(33) *χazīna-e-γaib tsā fak talapum*, I demand from Your Honour a hidden treasure.

68. The *lā* word for "own" is *χē*. As usual it always refers to the subject of the sentence and means "my own", "thy own", "his own", etc., according to the context. The corresponding words in the other Pānīr languages are Zb. *χē*, Mj. *χai*, Yd. *χwē*, W. S. *χü*, *χü*, Yn. *χapi*, *χēpi*. The word occurs very frequently in the story. A few examples will suffice:—

(6) *tu χē tsām kūr kun*, make thine own eye blind.

(10) *ts' -χē sār wak tsām kif*, pierce an eye from thine own head.

(7) *frē χē tsām kift*, Good pierced his own eye.

69. *Relative Pronoun*.—In all the Pānīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) *-ung* or (S.) *-enj*. Thus (Shaw, JASB. xlv, p. 169), W. *cini. škōt-ung χalg*, the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have *tsē* or *tē* or *za* (cf. Yd. *tsi*, what?) used as relatives in:—

(18) *tsē-rang kūr tsē vūnī*, whatever kind of blind man who there may be, equivalent to "if there be any kind of blind man".

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(34) *hē cīz nus vud, za wadak paidā nā šu*, there was not anything which is not manifest there.

As in the first example, *tsē* or *tē* may practically have the force of "if". Similarly:—

(24) *mum bā hukem tsē šu*, if there be an order (given) to me.

Zb. uses the Prs. *ki* as a relative.

70. *Interrogative Pronouns*.—In IŠ. *kudum* is “who?” and *kum* or *cīz* is “what?”. So *kum dzā*, what-place? is used to mean “where”. The corresponding words in other Pāmīr languages are:—

Who?—Zb. *kāi*, Mj. *kedēva*, Yd. *keḍi*, W. *kūi*, S. *coi*, Š. *cāi*, *ci*, Yn. *kaχ* (obl. *kāi*). These all go back to the old pronominal base *ka*-.

What?—Zb. *tsīz*, Mj. *štē*(?), Yd. *ci* (Biddulph, *tsi*), W. *tsīr*, S. *tsēiz*, Š. *kā*, *cīz*, *tsiz*, Yn. *cū*. These may all be compared with Prs. *cī*, *cīz*.

Examples of the IŠ. forms are:—

(14) *tu-t kum dzā vud*, where werest thou?

(16) *cīz χabaz āst*, what news is there?

(32) *cīz talapi tu*, what dost thou demand?

71. *Other Pronominal Forms in IŠ.*:—

*wak*, a certain (see the article, § 41).

*cand*, *tsand*, some, several.

*tsē-rang*, whatever kind of.

*hē cīz*, anything.

*ham-digar*, each other.

*Hē*, in *hē cīz*, is the Prs. *hēc*, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples:—

(8) *cand rōz šāwal-ān tōyḍ*, for some days they went (along) the road.

(14) *cand vaxt šuxt*, some time passed.

(3) *tsand rōz-ān šāwal šud*, for some days they went (along) the road.

(32) *tsand rōz bād šak āyad*, after several days Bad came.

(18) *tsē-rang kūr-tsē vūnī*, whatever kind of blind man who there may be.

(34) *hē cīz nus vud*, *zu wadak paidā na šu*, there was not anything that is not manifest there.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other.

## D. VERBS

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the *-ka*-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iś. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iś. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have *χurs, lēw, wrk, urwēsak āyad-ān*, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have *wak χurs, wak wrk, wak urwēs, wak vāyḍ āyad*, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. *Verb Substantive*.—The only form of the present tense of the verb substantive occurring in the Iś. story is *āst*, he is. Thus:—

(33) *wak dā āmbi āst: po wa āmbi dārūn wak χurjīn durr āst, wak sandūq lāl āst*, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.



76. In Zb. this tense of this verb is conjugated by adding the separable pronominal suffixes to the 3rd person singular. Thus:—

SINGULAR	PLURAL
1. <i>āst-im.</i>	<i>āst-en.</i>
2. <i>āst-ai.</i>	<i>āst-ev.</i>
3. <i>āst.</i>	<i>āst-en.</i>

— Similarly, S. has *yost-am*, Š. *yast-am*, I am, and so on, and Mj. *hast-am*, etc., while Yd. has *astet* for all persons of both numbers. Zb. has also the word *-et*, used as a suffix, to signify "is", as in *raqqāsi-et*, it is dancing; *ferī-t*, he is good. With these we may compare the termination of Yd. *astet*.

77. The past tense of the Iš. verb substantive is *vud*, was. It takes the pronominal suffixes like any other past tense, so that we get:—

SINGULAR	PLURAL
1. <i>vud-im</i> or <i>vud-um.</i>	?
2. <i>vud-at.</i>	?
3. <i>vud.</i>	? <i>vud-en.</i>

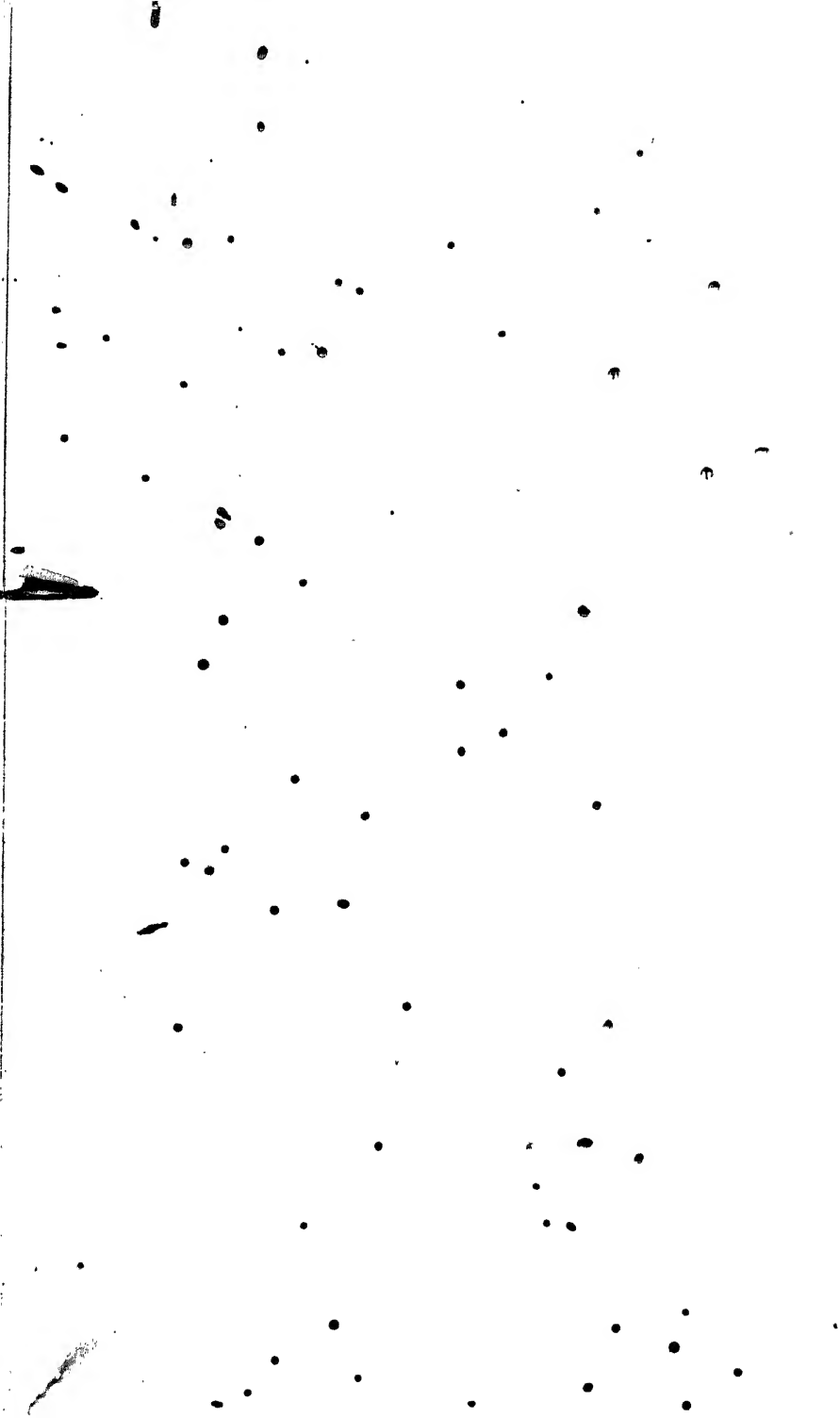
No forms occur for the plural. The 3rd person plural is given on the analogy of other verbs occurring in the story.

78. The corresponding Zb. paradigm is:—

SINGULAR	PLURAL
1. <i>wod-im.</i>	<i>wod-en.</i>
2. <i>wod-i.</i>	<i>wod-av.</i>
3. <i>wod-a, wod.</i>	<i>wod-en.</i>

The suffix differs from Iš. in the 2nd person singular; but otherwise, so far as they can be compared, the two agree very well together. In other Pāmīr languages we have:—

Mj. *via*, Yd. *vio*, W. *tu* or *hūmūt*, S. *vūd*, Š. *vōd*, Yn. *vūa*, he was. It will be seen that the two forms of



## VERBAL FORMS

Present-Future.						Imperative.		Sub-junctive. Sing. 3.	Past Participle.	Perfect Participle.	Infinitive.	Meaning.
Singular.			Plural.			Sing. 2.	Plur. 2.					
1	2	3	1	2	3	Sing. 2.	Plur. 2.					
...	...	...	...	...	...	...	...	...	(apnit or apēd)	...	...	to lose.
...	...	āst	...	...	...	...	...	...	vud, wud	vuduk	...	to be.
...	...	...	...	...	...	...	...	(astōi)	(astō or astūd)	...	...	to send.
(isum)	...	...	...	...	...	(is)	...	...	āyad	(isāk)	...	to come.
...	...	...	...	...	...	...	...	...	apux̄t	...	...	to listen.
...	...	...	...	...	...	...	...	...	atōyḏ,	...	...	to enter.
(awērūm)	...	avirī	...	...	...	...	avīraw	...	(atawīd) awul, (awāl).	...	...	to find, obtain.
...	...	...	...	...	...	ižum	ižmuw (ižemav)	...	...	...	...	to bring.
dwyum (dehem)	(dehe, deha, deh)	(dehai)	(dehen)	(dehav)	(dehen)	dai (deh)	(dēv)	dū	dūd dēd, (dēd)	(dūdāk) (dēdāk)	(dehāk)	to give. to strike, put.
...	...	...	...	...	...	...	...	...	friṇ frit, (ferāt)	...	...	to remain.
...	...	...	...	...	...	...	...	...	(gax̄t)	...	...	to ask.
...	(gāx̄a)	...	...	...	...	...	...	...	(γēšt)	...	...	to prepare.
...	...	...	...	...	...	...	...	...	(γūzd)	...	...	to come back.
(γēžum)	...	...	...	...	...	...	...	...	γēžḏ, (γēd)	...	...	to run.
...	...	...	...	...	...	...	...	...	...	...	(γēžāk)	to say.
...	...	...	...	...	...	...	...	...	(just)	...	...	to sing.
...	...	...	...	...	...	...	...	...	kift	...	...	to flee.
kunum, (kunam, kenum)	...	...	(kunen)	...	...	kif kün, (kun)	...	...	kul, kāl, (kal)	...	(kanāk)	to pierce. to do, make.
...	...	...	...	...	...	...	...	...	(kel)	...	...	to consume.
...	...	...	...	...	...	...	...	...	(kimē)	...	...	to wish.
...	...	...	...	...	...	...	...	...	(ket)	...	...	to cut.
...	...	...	...	...	...	...	...	...	kut	...	...	to flay, slaughter.
xarum, (xaram)	...	...	(xaren)	...	...	(xar')	...	...	...	...	xaruk	to eat.
(xezum)	...	...	...	...	...	(hez)	...	...	xut, (xet)	...	...	to arise, stand up.
(murum)	...	...	...	...	...	(mur)	...	...	muf	...	...	to die.
...	...	...	...	...	...	(nast)	...	nasu	nud, (ned)	(nādāk)	...	to grasp.
nēdum	...	(nādai)	...	...	...	nād	...	...	nulust, (nalüst)	pulustak, (nalüstak)	...	to sit, lie down.
...	...	...	...	...	...	...	...	...	nešt	...	...	to place.
...	...	...	...	...	...	(newar')	...	...	...	...	...	to draw (water).
...	...	...	...	...	...	...	...	...	nūt (našet)	...	...	to go out.
...	...	...	...	...	...	pedīn	...	...	...	...	...	to set alight.
...	...	...	...	...	...	...	(pumetsav)	...	...	...	pomutsuk	to clothe.
...	...	...	...	...	...	...	...	sāmbu	(qvud)	...	...	to call.
...	...	...	...	...	...	...	...	...	sāmbud, sāmḏ	...	...	to smear.
(šom)	šuī, (šūe, šūa, šū)	šu, (šūai)	(šūen)	(šū)	(šūen)	šu (šū)	šu	šu	šud	šuduk, (šūdāk)	(šūāk)	to go, become.
...	...	...	...	...	...	...	...	...	šuxt, (šext)	...	...	to pass (of time or place).
talapum. tilapum	talapi	...	...	...	...	...	...	...	...	...	...	to demand.
...	...	...	...	...	...	...	...	...	(ted)	...	...	to burn.
...	...	...	...	...	...	...	...	...	tōyḏ	...	...	to go, move.
...	...	...	...	...	...	...	...	...	(tūd)	...	...	to shave.
(vīnum)	...	...	...	...	...	...	...	...	(vūd)	...	...	to see.
ussum	...	...	...	...	...	...	...	...	wud	...	...	to take away.
...	...	...	...	...	...	...	...	...	...	...	...	to call, summon.
...	...	...	...	...	...	(wānd)	...	...	vūst	...	...	to bind, tie.
...	...	wnū	...	...	...	...	...	...	rud, wud	vuduk	...	to become.
...	...	zānz	...	...	...	zānz	...	zānz	zōyḏ, (zōyḏ)	...	...	to take.
zanum	...	...	...	...	...	...	...	...	...	...	...	to kill.

W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Iś. :—

(15) *az-im* (for *az-im*) *nēr tar pādšā xān-um vud*,

to-day I was in the king's house.

(14) *tu-t kum dā vud*, where wast thou to-day ?

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(22) *nēr-bā dah rōz tamux-bā qarār vud*, (up) to-day your agreement of ten days was.

(34) *hē cō nus vud*, there was not anything.

From the same root we have a 3rd person singular present, *vūnī*, he becomes, and a perfect base ; *vuduk*, has become, in :—

(18) *tsē-rang kūr tsē vūnī*, if there be any kind of blind man.

(18) *tu-t pādšā bēfām-at vuduk*, thou, O king, hast become (i.e. art) foolish.

80. Like the Prs. *šudan*, the root *šu-*, go, is also used to mean "become". This verb will be dealt with under the head of the active verb.

81. *The Active Verb*.—I commence by giving, in the folding table opposite, all the verbal forms that I have been able to collect from the Iś. story. To these I have added, between marks of parenthesis, all the Zb. forms available in my own materials. On this table are based the remarks that follow.

82. *Infinitive*.—In Iś. this ends in *-uk* added to the present base, as in *xan-uk*, to eat, food ; *pomuts-uk*, to clothe, clothing. Thus, *xē xaruk-bā avul*, *pomutsuk-bā mus avul*, he obtained (food) for eating, he obtained clothes for putting on.

In Zb. the infinitive ends in *-āk*, as in *deh-āk*, to strike ; *šu-āk*, to go, to become. In W. it ends in *-ak* or *-ān*, and in S. Š. in *tao*. In Yd. it ends in *-ak*.

83. *Conjunctive Participle*.—The Pāmīr languages have no conjunctive participle, such as is common in India. Instead, the two verbs are simply put in juxtaposition, as in Iś. (27) *zōyd āyad*, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindi *lē āyā*.

84. *Present Future*.—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iś. the terminations in the singular are as follows:—

1. -um.

2. -ī, i.

3. —, or -ī.

No materials are available for the plural terminations.

In other Pāmīr languages the terminations are as follows:—

	Zb.	Mj.	Yd.	W.	S.	Š.	Yn.
Sing. 1.	-em, -im	-um	-em	-am	-am	-am	-ām
2.	-ē, —	-i	-it	-i	—	-ē, -i	—
3.	-ī, -ai	-i	-i, —	-ī	-ī	-ī	-tīst, -ci
Plur. 1.	-en	-am	-em	-an	-am	-am	-īm
2.	-av	-af	-ef	-it	-id	-id	-t?
3.	-en	-at	-et	-in	-in	-in	-ār

We may safely assume that, in the plural, the Iś. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

85. The following are examples of the use of this tense in Iś.

(6, 10, 25, 29) *az tu-bā dayum*, I will give to thee.

(24) *pādšā udōyd tām tāza kunam*, I will make the king's daughter's eyes restored.

(35) *man pādšā-bā ussum? az xadak xarum, nēdum,* shall I take this away to the king? I myself will eat, (and) will sit down.

(23) *wak rōz miv gunā ta fak tilapum,* for one day, I demand from Your Honour (pardon for) their fault.

(33) *xazīnā-i-yaib-i ta fak talapum,* I demand a hidden treasure from Your Honour.

(27) *nēr tamux žanum,* to-day I will slay you.

(29) *tu xuš-waxtī šuī,* wilt thou be happy?

(30) *cīz talapī tu,* what dost thou demand?

(17) *aḡar nakwa vuz avirī, korost zānz, i tsām tāza šu,* if he finds this goat, (and) takes the skin, her eyes will become sound.

(24) *mum-bā hukm tsē šu,* if there be an order to me.

(33) *xōb šu,* it becomes well, i.e. good!

(34) *hē cīz nus vud, zu wāḡak quidā na šu,* there was nothing that does not become manifest there.

86. *Present Conditional.*—The present-future has the force of a present conditional, but the conditional force is emphasized by the addition of the letter *-u*.

In Zb. *-a*, and in W. *-ō*, is added with the same effect.

Examples of the present conditional in Iś. are:—

(18) *wa cenār nus-u, xē dūst pa kūl dū* (for *dē-u*), *ta kūl vēk zānz-u, tar cenār wan sāmdu, ta cenār zānz-u, tar xē tsām sāmdu*, (if) he grasp that plane-tree, put his hand into the pool, take water from the pool, smear it on the plane-tree, take it from the plane-tree, (and) smear it on his eyes.

87. *Imperative.*—The 2nd person singular of the imperative is the same as the present base. The 2nd person plural adds *-aw* or *-uw*.

In Zb. the only termination of the 2nd person plural is *-av*; in Mj. and Yd. it ends in *-e*; in W. it ends in *-it*; in S. Š. in *-id*, and in Yn. in *-t*, thus following the present-future,

88. The following are examples of the use of the imperative in Iś. :—

*Singular 2.*—(5, 9) *wak lav gālu m̄m-bā dai*, give me a piece of bread.

(26, 33) *mum-bā ižum*, bring to me.

(10) *ts'-xē s̄r wak tsām kif*, pierce (i.e. tear out) one eye from thy head.

(6) *tu xē tsām kūr kun*, make thine eye blind.

(31) *tar taxt nīd*, sit down on the throne.

(37) *wok cirāy pedīn*, light a lamp.

(28, 33) *šu*, go thou.

(33) *wan zānz*, take it.

*Plural 2.*—(16) *wak tabīb avīraw, ižmuw*, find ye (and) bring ye a physician.

(28) *wanuw, ižmuw*, call ye (and) bring.

89. *Past Tense.*—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Iś., there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pāmīr languages. A list of all the Iś. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Iś. :—

*Singular 1.*—(35) *az-im lēv šud*, did I become (i.e. am I) mad?

*Singular 2.*—(25) *agar mun udōyā tsām tāza kul-ut*, if thou madest my daughter's eyes sound.

*Singular 3.*—(12) *wak kud āyad*, a dog came. Similarly *āyad* in many other places.

(34) *šud, ambi-bā atōyd*, he went, he entered into the cave.

(38) *urk atōyd*, the wolf entered.

(34) *χē χaruk bā avul, pomutsuk-bā, mas avul*, he found (food) for his eating, he found clothes to put on.

(30) *χē udōyd frī-bā dūd*, he gave his daughter to Good.

(20) *cenār viš šud, wa cenār nad, χē dūst dēd kūl darūn, tar cenār sāmūd, tar χē tsām sāmūd, i tsām tūzu šud*, he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) *frī frīn*, Good remained (where he was).

(14) *χurs tsā urvēs frut*, the bear inquired from the fox.

(22) *tsā wazīrāw frut*, he inquired from the viziers.

(5, et passim) *γēžd*, he said.

(7) *frī χē tsām kift*, Good pierced his own eye.

(38) *i dēr kūndār kul*, he made his belly pieces (i.e. he tore it to pieces). *Kul* or *kūl* is frequently used to make nominal compound verbs, as in (37) *at kul*, he opened; (38) *trās kul*, he feared; (13) *kutal kūl*, he led; (21) *gūl kul*, he made assembled, he called together.

(27) *kut, i talχā-i zōyd*, he flayed (it), he took its bile.

(19) *suhar tsā wadak χut, nušt*, at dawn he arose (and) went forth from there.

(21) *tsā wadak χut, tōyd*, he arose (and) went from there.

(34) *χut tsā wadak rawān šud*, he arose (and) set out from there.

(38) *šak mul*, Bad died.

(13) *wi dūmb-i nad*, he grasped its tail.

(12) *wak rōz tā vužēr nulust*, for one day he sat (there) till evening.

(31) *tar taxt nulust*, he sat down on the throne.

(4) *i dēr žūnduk šud*, his belly became hungry. Similarly, *šud*, he became, in many other places.



(20) *cenâr viš šud*, he went below the plane-tree. Similarly, *šud*, he went, in many other places.

(19) *i gul gap-i šud*, he heard all his talk.

(14) *cand waχt šuxt*, some time passed.

(11) *šak tōyd*, Bad went away.

(21) *ta wadək χut tōyd*, he arose and went from there.

(13) *kud wan kutal kûl, wud*, the dog led him (and) took (him) away.

(27) *čar pādšâ udōyd tsâm vûst*, he bound (it) on the king's daughter's eyes.

(27) *wa wuz-i zōyd āyad*, he took the goat (and) came.

(37) *χurs cirāy zōyd*, the bear took a light.

Plural 3.—(36) *χurs, lēw, urk, urwēsak āyad-ān; apuχt-ān*, the bear, the night-demon, the wolf, (and) the fox came; they listened.

(29) *pādšâ dzû-ān āyad*, they came before the king.

(38) *ham-diğar-i-y-ān* (see § 59) *kēu kul*, they made trouble to (i.e. invited) each other.

(2) *dō ādam-ān safar-ān šud*, the two men went (on) a journey. Here the suffix *-ān* is repeated.

(3) *tsand rōz-ān šāwal šud*, for some days they went (their) way.

(7) *ts'-waduk-ān tōyd*, they went on from there.

(8) *cand rōz šāwal-ān tōyd*, for some days they went (their) way.

91. *Perfect*.—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the *-ka*-suffix, *u* being employed as the junction-vowel. Thus, *nulust*, he sat down; *nulustuk*, he has sat down.

The perfect base is formed in the same way in Zb., but the junction-vowel is *a* or *ā*, as in *nulāstak*, he has sat down; *nadāk*, he has taken. Both in regard to Iš. and Zb. the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the

past participle. In Mj. the perfect tense does not seem to be used. In Yd.  $\gamma$  is added, as in *ži-γ-em* (Biddulph, *ži-g-em*), I have beaten. W. adds *k* without a junction-vowel, while S. Š. add *j* (derived from *k*), also without a junction-vowel. Yn. adds *γ*.

In Iš. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iš. :—

(37) *ivok ādum nūlūstuk*, a man has sat down, i.e. is seated.

(16) *pādšā-na wak udōryd kūr šuduk*, a daughter of the king has become blind.

See also the example of *vuduk* in § 79.

#### V. INDECLINABLES

92. *Adverbs*.—*nēr*, to-day; *nēr-bā*, up to to-day; *inga*, then; *dā*, a place; in *kum dā*, where? *wadak*, there; *ša wadak* or *š'-waduk*, from there, thence; *var*, a door; in *ša var*, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is *na* or *nus*, not. *Nus* occurs in Zb. under the form *nas*. An Iš. example, containing both forms, is :—

(34) *hē cīz nus vud za wadak paidā na šu*, there was not anything that is not manifest there.

93. *Prepositions and Postpositions*.—These are dealt with in §§ 45 ff.

94. *Conjunctions*.—*agar*, if; *za*, and.

95. *Interjections*.—*ai* and *ē*, O! *χōb*, well!

Of these *ai* is used contemptuously (17, 18); and *ē* respectfully.



## ISHKASHMI STORY

(An acute accent, as in *wádak*, indicates stress.)

1. *Wak ádam frī wak šak.*  
One man good one bad.
2. *Dō ádam-ān sufur-ān šud.*  
Two men-they journey-they went.
3. *Band rōz-ān šāwal šud.*  
Some days-they road went.
4. *I dēr žūnduk šud.*  
His belly hungry became.
5. *Nēk (or frī) šak-bā γēžd, "wak lav gāla*  
Good (Good) Bad-to said, "A piece bread  
*mum-bā dai."*  
me-to give-thou."
6. *Šak γēžd, "tu χē tsām kūr kūn; az*  
Bad said, "thou thine-own eye blind make-thou; I  
*tu-bā dayum."*  
thee-to I-will-give."
7. *Frī χē tsām kift; ts-wádak-ān tōyd.*  
Good his-own eye pierced; from-there-they went.
8. *Band rōz šāwal-ān tōyd. Wēv dēr*  
Some days' road-they went. Their bellies  
*žūnduk šud.*  
hungry became.
9. *Frī γēžd, "wak lav gāla mum-bā dai."*  
Good said, "a piece bread me-to give-thou."
10. *Šak γēžd, "ts-χē sār wák tsām kif;*  
Bad said, "from-thine-own head an eye pierce-thou;  
*az inga tu-bā dayum."*  
I then thee-to I-will-give."

11. *Ar-vádaḱ tsām kūr šud. Šak tōyḱ, frī*  
Both eyes blind became. Bad went, Good  
*frin.*  
remained.
12. *Wak rōz tā vūžēr nūlust. Šab šud.*  
One day till evening he-sat. Night became.  
*Wak kud āyaḱ.*  
A dog came.
13. *Wi dāmb-i naḱ. Kud wan kutāl kāl*  
Its tail (acc.) he-grasped Dog him leading did  
*wud. Tar ambi wan wud zu*  
took-away. Into a-cave him he-took-away and  
*šab šud.*  
night became.
14. *Canḱ waḱt šuḱt, wak ḫurs, wak urk, wak*  
Some time passed, a bear, a wolf, a  
*urwēs, wak vūyāl āyaḱ. Xurs tsā*  
fox, a night-mare came. The-bear from  
*urwēs frut "tu-t kum dzā vud?"*  
the-fox asked, "thou-thou what place wast?"
15. *Urwēs yēžd, "az-īm nēr tar pādšā ḫān-um*  
The-fox said, "I-I to-day to the-king's house-I  
*vud.*  
was."
16. *Xurs yēžd, "cīz ḫabar āst?" Urwēs yēžd,*  
The-bear said, "what news is?" The-fox said,  
*pādšā ḫē wazīr dar yazub šud.*  
the-king his-own viziers in anger became.  
*Pādšā-na wak udōyḱ kūr šuduk;*  
King-belonging-to a daughter blind has-become;  
*pādšā ḫē wazīrā-bā yēžd, "wak tabīb*  
king his-own viziers-to said, "a physician  
*āvīrau izmuw."*  
find-ye bring-ye,"

17. *Urkc γēžd, "ai nāfam pā'dšā, tu māl dārūn*  
 The-wolf said, "O foolish king, thy cattle among  
*wak kabūt, vuz āst; agar nakwa vuz āvirī*  
 a blue goat is; if this goat he-finds  
*i korost zānz i tsām tāza šu."*  
 its skin he-takes her eyes renewed will-become."
18. *Xurs γēžd, "ai tu-t pā'dšā bē-fām-at*  
 The-bear said, "O thou-thou king foolish-thou  
*vuduk. Ambi sur-dā wak sabz*  
 has-become. The-cave in-front a green  
*cenār āst. Pī-bun wak kāl āst.*  
 plane-tree is. Below-it a pool is.  
*tsē-rang kūr tse vūnī wa*  
 Of-whatever-kind blind-man who may-be he  
*cenār nasu, χē dūst pa*  
 the-plane-tree may-grasp, his-own hand into  
*kāl dū, tsā kāl vēk zānzū,*  
 the-pool may-put, from the-pool water may-take,  
*tar cenār wan sāmby, tsā*  
 on-to the-plane-tree it may-smear, from  
*cenār zānzū, tar χē tsām*  
 the-plane-tree may-take, on-to his-own eyes  
*sāmby, i tsām siyāt šu."*  
 may-smear, his eyes well will-become."
19. *Nakwa kūr pa ambi tsē vud, i*  
 This blind-man in the-cave who was, his  
*gul gap-i šud. Sahar tsā wadak*  
 all talk (acc.) heard. At-dawn from there  
*χut nušt.*  
 he-rose he-went-forth.
20. *Cenār viš šud. wa cenār*  
 The-plane-tree below he-went. He plane-tree

- nad, xē dūst dēd kūl darūn,*  
 grasped, his-own hand put the-pool, within,  
*tar cenār sām bud, tar xē*  
 on-to the-plane-tree he-smeared, on-to his-own  
*tsām sām d. I tsām tāza šud.*  
 eyes he-smeared. His eyes renewed became.
21. *Tsa wadak xut tōyd. Tar pādšā*  
 From there he-arose he-went. To the-king's  
*qūslāq šud. Pādšā xē wazīrāw*  
 town he-went. The-king his-own viziers (acc.)  
*gūl kūl.*  
 assembled made.
22. *Tsa wazīrāw frut, "nēr-bā dāh rōz*  
 From the-viziers he-asked, "to-day-to ter days  
*tamuχ-bā qarā'r vud. Nēr tamuχ*  
 you-to agreement was. To-day you  
*žanum."*  
 I-will-kill."
23. *Frī yēzd, "ē pādšā, wak rōz miv gwnā*  
 Good said, "O king, one day of-these the-fault  
*tsa fak tilāpum." Pādšā yēzd,*  
 from Your-Honour I-demand." The-king said,  
*"χōb."*  
 "Well."
24. *Frī yēzd, "mum-bā hukm tsē šu,*  
 Good said, "me-to order which may-become,  
*pādšā udōyd tsām ūza kunum."*  
 king's daughter's eyes renewed I-will-make."
25. *Pādšā yēzā, "agar mun udōyd tsām tāza*  
 The-king said, "if my daughter's eyes renewed  
*kālut, az tu-bā dayum."*  
 thou-madest, I thee-to will-give."

26. *Frī yēžd*, "tu māl darān wak kabūt  
 Good said, "thy cattle among a blue  
*vuz āst, mum-bā ižum.*  
 goat is, ine-to bring."
27. *Wa vuz-i zōyd āyad. Kut, i*  
 He the-goat (acc.) took he-came. He-flayed, its  
*talxū-i zōyd, tar pādšā udōyd*  
 bile (acc.) he-took, on-to the-king's daughter's  
*tsām vūst. I tsām sihut šud.*  
 eyes he-tied. Her eyes well became.
28. *Sahar pādšā-bā xabar šud, i udōyd*  
 At-dawn the-king-to news became, his daughter's  
*tsām sihut šud. Pādšā xuš-waxt šud.*  
 eyes well became. The-king happy became.  
*Γēžd, "šu wanuw ižmurw."*  
 He-said, "go-ye call-ye bring-ye."
29. *Pādšā dā-ān āyad. Γēžd, "xē*  
 The-king's place-they came. He-said "my-own  
*udōyd tu-bā dayum, tu xuš-waxt*  
 daughter thee-to I-will-give, thou happy  
*šū ?*  
 wilt-become?"
30. *Frī yēžd, "ē pādšā, tu-t, tāt,*  
 Good said, "O king, thou-thou-art father,  
*az zus." Xē udōyd frī-bā dūd.*  
 I son." His-own daughter Good-to he-gave.
31. *Pādšā yēžd, "ē zus, tar tāxt nīd." Frī*  
 The-king said, "O son, on-to throne sit." Good  
*tar tāxt nulust.*  
 on-to the-throne sat.
32. *Tsand rōz bād šak āyad. "As-salām*  
 Some days after Bad came. "The-peace



*alaikum.*" *Frī yēžd,* "alaikum as-salām.  
on-thee." Good said, "on-thee the-peace.

*Cīz talapi tu?*"

What dost-thou-demand thou?"

33. *Šak yēžd,* "ē *pā'dšā,* *χazīna-i-yaib-i*  
Bad said "O king, treasure-of-hiding (acc.)

*ta fak talāpum.*" *l'ēžl,* "χōb  
from Your-Honour I-demand." He-said, "Well,

*šu, šu, wak dā ambi āst. Po wu*  
it-becomes, go, a place cave is. In that

*ambi darūn wak χurjīn durr āst. Wak*  
cave within a sack (of) pearls is. A

*sandāq lā'l āst. Wan zānz mum-bā īzum.*  
box (of) rubies is. It take me-to bring.

*Lā'l sandāq gul mum-bā, durr*  
Rubies (of) box all me-for, pearls (of)

*χurjīn gul tū-bā.*"

sack all thee-for."

34. *Xut ta wadak rawān šud tōydl.*

He-arose from there going he-became<sup>o</sup> he-went.

*Šud ambī- (or yār-) bā a-tōydl. Xē*

He-went the-cave (cave-) to, in-went. His-own

*χaruk-bā avul, pomutsuk-bā nus*  
eating-for he-obtained, clothing-for clothes

*avul; hē cīz nus vud za wadak*  
he-obtained; any thing not was which there

*paidā na šu.*

manifest, not may-become.

35. *Šak yēžl,* "ē *Xudā, az-im lēv šud? man*

Bad said, "O God, I-I mad became? This

*pā'dšā-bā ussum? az χadak χarum*

king-to shall-I-take-away? I myself I-shall-eat

*nēdum.*"

I-shall-sit."

36. *Šab šud. Xurs, lēw, urk,*  
 Night became. The-bear, night-demon, wolf,  
*urwēsak āyad-ān. Aprux̄t-ān, tsā var*  
 fox came-they. Listened-they, from the-door  
*sadā āyad.*  
 a-sound came.
37. *Ur̄k γēžl, "ē xurs, wok cirāy pālīn,*  
 The-wolf said, "O bear, a light set-alight.  
*Xurs cirāy zōγl, var at kul.*  
 The-bear a-light took, the-door open he-made.  
*Wok adām nūlustruk.*  
 A man has-sat.
38. *Xurs trās kul. Ham-digariy-ān kēu*  
 The-bear fear made. Each-other (acc.)-they trouble  
*kul. Ur̄k a-tōγl. I dēr kandār*  
 made. The-wolf in-went. His belly pieces  
*kul. Šak mūl.*  
 he-made. Bad died.

(Translation done by Qāzī Qadam Šāh and checked by Daulat Qadam, of Iškāšm. September 8, 1915.)

LITERAL TRANSLATION OF THE ABOVE

(slightly altered from Shaw's)

1. (There) were (two men), one good (and) one bad.
2. They went a journey. 3. (They) went several days' road. 4. His belly became hungry. 5. The good (one) said to the bad: Give me a piece of bread. 6. The bad one said: Thou make (thine) own eye blind, then I will give thee (some bread). 7. The good (one) pierced (his) own eye. Thence they went (on). 8. Several days'

road they went. Again their bellies became hungry. 9. The good (one) said: Give me a piece of bread. 10. The bad (one) said: Pierce the eye (which remains) in thy head, then I will give thee (some bread). 11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became night. A dog came. 13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

14. After a time, a wolf, a bear, a fox, a night-mare came. The bear asked the fox: Thou, where wert thou? 15. The fox said: I was to-day to (at) the king's palace. 16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazirs. A daughter of the king's has become blind. The king said to his Wazirs: Find a doctor (and) bring (him). 17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed). 18. The bear said: Ah! thou king, thou hast become a fool. Before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out. 20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed. 21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazirs. 22. He interrogated his Wazirs (saying): To-day, your ten days' agreement is up

(lit. to you ten-days' agreement was). To-day I slay you. 23. The good (hero of the tale) said: O king! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will renew (cure) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became cured. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter, wilt thou be glad? 30. The good one said: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire? 33. The bad one said: O king! I desire a hidden treasure from thee. He replied: It is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. (It) becomes night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [light] a light. The bear took (a) light (and) opened the door. (A) person

was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble<sup>1</sup>]. The wolf entered. He tore, [made] his belly (to) pieces. The bad one died.

<sup>1</sup> The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".

## ISHKĀSHMĪ-ENGLISH VOCABULARY

After each Iškāshmī word I give, so far as they are available, the corresponding Wāḡ and Yāzyulāmi word in Sir Aurel Stein's collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmīr languages, taken partly from Shaw's articles, partly from Biddulph's Yūdṡā Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāshmīrī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, *dar*, *dēr*, and *dīr* all occupy contiguous places, the situation being determined by the *d* and the *r*, and by nothing else. Only in those cases in which several words have (like *dar*, *dēr*, and *dīr*) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated *v* and *w* as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: *b*, *c*, *d*, *ḍ*, *ḍz*, *f*, *g*, *γ*, *h*, *j*, *k*, *χ*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *š* (including *ś* and *ṣ*), *t* (including *ṭ*), *ṭs*, *v* (*w*), *y*, *z*, *ž*.

Whenever a word occurs in the Iškāshmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ' , as in *āyad*.

*a*, prefix indicating motion into, as in *a-tōyḍ* (Zb. *a-tayḍ*), he went in, he entered, 34, 38 (cf. Yd. *ā*, in *ā-vrah*, to bring).

-a (Zb.), verbal suffix of the 3rd person singular. Not noted in Iś. (W. -ei; Š. -i, -ē; not in S.). In Zb. it often has the force of the verb substantive, as in *yū vīn-a kata*, his beard is large. It is also used to indicate the object, as in *dēdāk-am-a*, I have beaten him.

ai, interj., O, used contemptuously, 17, 18 (S. Š. *eh*).

-ai, 1 (Zb.), a suffix with the force of the verb substantive, as in *māl-ai*, it is (my) husband. Cf. -a.

-ai, 2 (Zb.), see -at.

āo (Zb.), see *wa*.

-e, 1 (Zb.), see -ān.

-e, 2 (Zb.), the Prs. *izāfat*, occasionally used in Zb.

-e, 3 (Zb.), suffix of indefinite article = Prs. -ē.

ē, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. *eh*; S. Š. *eh*).

-ē (Zb.) see -at.

i, 1, or *wi*, possessive pronoun; *i*, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; *wi*, his, 13. The plural is *wēv*, their, 8 (Zb. *yū*, pl. *āwendā*; *tsī*, i.e. *tsa* + *i*, from this; S. Š. *wi*, pl. *wief*). Cf. *pī*.

i, 2, suffix indicating the accusative case (Zb. *i*).

ī (Zb.), conj., and.

-ī (Zb.), see -at.

ū (Zb.), see *wa*.

ādam, a man, 1, 37; ādam-ān, man-they, 2 (Zb. *ādam*). Ar. *udōyā*, W. *dagd*, a daughter, 16, 24, 25, 27, 28, 29 (W. *ḍayd*; Yd. *luydoh*).

īdāwī (Zb.), it falleth; in *tsīzē-ke men bā īdāwī*, whatever (share) falls to me.

īdguī, cheese (of sheep-milk); (W. *lindic* and *panīr*, cheese).

īfc, W. *tsūtr*, a spindle.

afsūs (Zb.), interj., alas! Prs.

agar, if, 17, 25. Prs.

āyād, he came, 14, 27, 32, 36; *āyād*, he came, 12;

- āṛad-ān*, they came, 29, 36 (Zb. *is*, come thou (imp.)); *isum*, I come; *āṛad*, he came; *isāk*, he has come; Yd. *āgōyah*, to come).
- ujirj*, W. *ckör*, a partridge (W. *ckör*; S. *zarecz*; Yd. *jānjoh*).  
*eh* (Zb.), see *ē*.
- ākāb*, W. *bispür*, an eagle (W. *bispür*; S. *χtsüvd*).
- akik*, W. *tuχ-murγ*, an egg (W. *falenz*; S. *kakkā*; Yd. *orgūh*).
- iχā*, W. *χüi*, a sister (Zb. *iχā*; W. *χüi*; S. *yāχ*; Sg. *iχva*; Mj. *yaχva*; Yd. *yiχoh*).
- utuk*, W. *yumj*, flour (W. *yumj*; S. *yogž*; Š. *yavāj*; Yd. *yārah*).
- alaikum as-salām*, on you be the peace (answer to a greeting), 32, Ar.
- alaχ* (Zb.), a hill.
- uleχ* or *parak*, W. *pürs*, a rib (W. *pürs*; S. *pālā*; Mj. *alīχa*).
- ilmēk* (Zb.), the moon, see *mā*.
- ālāša*, W. *zanāχ*, the lower jaw (W. *zanāχ*; S. *zangān*; Š. *zīngū*; Sg. *alašah*; Mj. *alaχšah*; Yd. *zanāχ*).
- āluzd*, W. *warok*, Yz. *afau*, to-morrow (W. *warok*; S. *piğāh*; Š. *vēgā*; Yd. *yūjē*). Cf. *pāruzd*.
- am* (Zb.), this (sg. obl. *ama*). Cf. *man*, *miv*, and *nakwa*.  
*-am* (Zb.), see *-im*.
- im* (35), *-īm* (15), or *-um* (15), verbal suffix of the 1st person singular (Zb. *am*, *em*, *im*; W. S. Š. *-am*; Yd. *em*, *um*). In Zb. also used for sg. dat., as in *apnit-a wod-am*, he was lost for me.
- ambi*, a cave, 13, 18, 19, 33 (bis); *ambi-bā*, to the cave, 34 (W. *bāi*; S. *büi*, *garma*).
- ambol*, W. *šui*, a place covered with stones, like a moraine (W. *γor*; S. *qurum*).
- an*, W. *yan*, other (W. S. *yan*; Yd. *dār*).
- ān*, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (*yān* after *i*). In 2 the suffix is pleonastically repeated (*ādam-ān*, *safar-ān*). (Zb. *-en*, *-e*; W. *-ay*; Š. *-en*; Yd. *-et*, *-it*.)



*andervun*, W. *tsarz*, an awl (W. *tsärz*; S. *tsärz*).

*inga*, then, 10.

*ingituk*, W. *digör*, a finger-nail (W. *dgör*; S. *našaur*; Sg. *narḫak*).

*apēd* or *apnit* (Zb.), lost (S. *beid-ao*, *bis-am*, *beid-am*, *beḏj*, to be lost).

*apuxt-ān*, they listened, 36.

*īqa* (Zb.), so many.

*arēa*, W. *yarz*, the juniper (Shaw "cypress"); (W. *yärz*; S. *imbārs*).

*urk*, W. *šapt*, a wolf, 14, 17, 36, 37, 38 (W. *šāpt*; Š. *χiθr*; Yd. *wury*).

*armān* (Zb.), longing, desire, Prs.

*ōrmōzd* (Zb.), the sun, see *rēmuz*.

*urnaduk*, W. *vūr*, rain (W. *wūr*; S. *warēij*; Š. *harān*; Sg. *nok*; Mj. *neōda*; Yd. *novoh*).

*arvādak*, both, 11 (W. *ḥar kifc*; S. *virt*; Š. *wārθ*; Yd. *abeli*).

*urwēs* (14 (bis), 15, 16), or *ūrwēsak* (36), W. *naḫcēr*, a fox (W. *naḫcēr*; S. *rāpts*; Š. *rāpts*; Yd. *rūsoh*).

*urwus*, W. *yirk*, barley, oats, corn (W. *yürk*; S. *çüšj*; Š. *custj*, *jošac*; Sg. *vurvuθ*; Mj. *kāsak*; Yd. *yēršiyoh*).

*is* (Zb.), see *āyad*.

*usūd*, W. *sāt*, a baking-pan (W. *sāt*; S. *sād*; Prs. *sayac*).

*isāk* (Zb.), see *āyad*.

*āsmān*, W. *āsmān*; Yz. *asmīn*, the sky (W. *āspān*, *asmān*; S. *āsmān*; Š. *asmān*; Sg. *asma*; Yd. *asmīnoh*).

*uspīr*, W. *spūdār*, a plough (W. *spundr*; S. *spur*; Yd. *sporoḥ*).

*usur*, W. *parg*, ashes, cinders (W. *pārg*; S. *θier*).

*as-salām alašikum*, the peace be on you (a greeting), 32.

*ussum*, I shall take away, 35; *wud*, he took away, 13 (bis); (W. *yōnd-ak*, *yōnd-am*, *yūtt-am*, *yūtk*; S. *yōd-ao*, *yūs-am*, *yūd-am*, *yūḏj*, to take away; Š. *yāssum*, I shall take away; *yād-ē*, he took away).

*āst*, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. *āst*; S. *yost*; Š. *yast*; Yd. *ast-et*).

*asti-a* (Zb.), he may send (pres. subj.); *astō* or *astūd*, he sent (W. *stūy-an*, *stūy-am*, *stāt-am*, *statk*).

*ūš*, W. *wuš*, grass (W. *wüş*; S. *wuχ*; Š. *wosχt*, *vāχš*; Sg. *ōš*; Yd. *uš*).

*āšik*, 1, W. *yašk*, a spring (of water); (W. *žkük*; S. *kaug*; Yd. *psīdroh*).

*āšik*, 2, W. *yašk*, a tear (from the eye); W. *yašk*; S. *yuxk*.  
*uškuz*, W. *ušik*, a lock (W. *šik*; S. *acyu*; Š. *sχidz*, a key).

*uštur* (Zb.), a camel, see *štur*.

*uštēvun*, W. *būn*, a pitchfork (W. *bun*; Š. *skāun*).

*at*, open; *at kul*, he opened, 37 (W. *hōt*; S. *hāt*; Š. *het*; Yd. *kušādah*).

*-at*, verbal suffix of the 2nd person singular, 18 (*bē-fām-at*).

After a vowel, *-t* (*tu-t*), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (*tu-t*, thou-art), 30 (W. S. Š. *-at*; Yd. *-et*). In 18 it is pleonastically repeated. Zb. has *-ē*, *-ī*, or *-ai*, as in *ned-ē*, thou tookest; *dūd-ī*, thou gavest; *āst-ai*, thou art.

*āt*, W. *hāt*; Yz. *hōšt*, card., eight (Zb. *ōt*; W. *hāt*; S. *woχt*; Š. *wašt*; Sg. *hat*; Mj. *aškā*).

*-et* (Zb.), a suffix indicating the verb substantive, as in *aṇ bīz sās raqqāsi-et*, what is this singing and dancing? *frī-t*, (she) is beautiful.

*ōt* (Zb.), see *āt*.

*a-tōyḍ*, Zb. *atayḍ*, he entered, 34, 38; see *tōyḍ*. Cf. a.

*ātišuk*, W. *ātišuk*, lightning (for W. and S. Shaw gives the Ar. *bārχ* for *barq*; Yd. *arūnwoh*).

*uvd*, W. *hūb*; Yz. *hōvd*, card., seven (Zb. *uvd*; W. *hūb*; S. *ūvd*; Š. *uvvd*; Sg. *hoft*; Mj. *oδ*).

*ivduk*, woollen thread (W. *žūtr*; S. *vūry*; Š. *vudraš*).

*avul*, he found, obtained, 34 (bis); *āvīrī*, (if) he finds, 17; *āvīraw*, find ye (impve.), 16 (Zb. *avērum-bī*, I shall

find; *awāl-am*, I found; S. *vig-ao*, *varē-am*, *vüg-am*, *vügj*, to find; Š. *varē-am*, I find).

*āwend*, *āwenda* (Zb.), see *wa*.

*āwāz* (Zb.), a sound, noise. Prs.

*avzūk*, W. *pazūw*, the heart (Zb. *āuzak* or *āuzen*; W. *püzūw*; S. *zārd*; Š. *zrād*; Sg. *uzdai*; Mj. *zīl*; Yd. *zīl*).

*az*, I, 6, 10, 25, 30, 35; *az-im*, I-I, 35; *az-īm*, I-I, 15; *mum*, me; *mun*, my (Zb. *az*, I; *mak*, me, for me; *men*, my, me; *mōχ*, we; *mōç*, of us, us; W. *wuz*, I; sg. obl. *ma*, *maš*; pl. *sak*, *sakišt*; obl. *sak*; S. *wāz*; sg. obl. *mu*; pl. *maš*; obl. *maš*, *mašev*; Š. *wuz*; sg. obl. *mu*; pl. *māš*; obl. *māš*; Yn. *man*; sg. obl. *man*; pl. *māχ*; obl. *māχ*; Yd. *zoh*; sg. obl. *man*; pl. *māχ*; obl. *māχ*). Cf. *mum*, *mun*.

*āuzak*, *āuzen* (Zb.), see *avzūk*.

*uznūl*, W. *staχ*, a daughter-in-law (W. *staχ*; S. *zanāl*).

*azār* (Zb.), card., a thousand. Prs. *hazār*.

*ižum*, bring thou (impve.), 26; *ižum*, bring thou (impve.), 33; *ižmuw*, bring ye (impve.), 16, 28 (Zb. *ižemav*, bring ye (impve.); W. *wüzüm-an*, *wüzüm-am*, *wazāmd-am*, *wüzümetk*, to bring).

-*bā* or (16) *bā*, postposition of the dative, to, 5 (bis), 6, 9, 10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for, 33 (bis) 34 (Zb. *bā*; W. -*ar*; S. -*ar*, -*ir*; Š. -*ar*, -*er*, -*erd*; Yd. -*en*).

*bi* (Zb.), particle used with the present to indicate the future. Its use is optional. Prs.

*bībī*, W. *mām*, a grandmother (W. *mum*; S. *mām*).

*bōbō*, W. *pūp*, a grandfather (W. *pūp*; S. *bāb*; Sg. *bāvā*; Yd. *pap*).

*buc*, W. *yukš*, an ibex (W. *yukš*; S. *yaχ*).

*bād*, after; *tsand rōz bād*, after some days, 32. Ar.

*badmasti* (Zb.), debauchery. Prs.

*bē-fām*, adj., foolish, ignorant; *bē-fām-at*, foolish-thou, 18  
(Prs. *bē-fahm*). Cf. *nāfam*.

*bah* (Zb.), a kiss; *bah kal*, he kissed.

*buk*, W. *buk*, a hillock (W. *boq*; S. *bēaq*).

*baχš* (Zb.), the portion of food or provision allotted (to an animal). Prs.

*balē* (Zb.), yes.

*bun*, bottom; *pī-bun*, below it, 18 (S. *bun*; below, *pa-bun*; Š. *bon*).

*bār* (Zb.), an embrace. Prs.

*bərg*, W. *palc*, the leaf of a tree (W. *palc*; S. *pork*; Š. *pārg*; Yd. *panuk*). Prs.

*bruĵ*, W. *furz*, the birch-tree (W. *furz*; S. *kaying*; Š. *brūĵ*).

*brēšum*, silk (W. *varšüm*; S. *vareχüm*). Prs.

*batuk*, W. *urt*, a beetle (W. *singurt*; S. *jisk*).

*baital* (Zb.), a mare.

*bāzu*, 1, W. *barut*, the elbow (W. *böret*; S. *yorn*; Yd. *reze*).

*bāzu*, 2, W. *arāt*, a cubit (Š. *cuv-gaz*).

*bāzargān* (Zb.), a merchant. Prs. *bāzārgān*.

*ci* (Zb.) in *ci-pušt*, behind, after. Cf. *cpōšt*.

*cīci*, W. *bap*, the bosom (W. *bap*; S. *tej*; Š. *baš*; Sg. *ciji*).

*cudan*, W. *dēg*, a cooking-pot, cauldron (W. *dig*; S. *dēĵ*).

*cil* or *lāta*, a woman's turban (W. *cil*; S. *tsaul*, coarse cotton cloth. Cf. *latā*).

*ciliak* (Zb.), a finger-ring.

*cand*, some, several, 8, 14. Cf. *tsand*. Prs.

*cangāl*, W. *cungāl*, a claw, a talon (W. *cang*; S. *cangāl*). Prs.

*cenār*, a plane-tree, 18 (ter, *cenār*; S. *cenār*, *cenār*), 20 (ter, *cenār*, *cenār*, *cenār*).

*cōpān* (Zb.), a shepherd. Prs.

*cpōšt*, W. *tor*, the back of the head (W. *tor*; S. *tur*); with *cpōšt*, cf. *ci-pušt*, s.v. *ci*, above.

*cāra*, W. *cāt*, a herd of cattle, horned cattle (W. *cāt*; S. *cāt*; Š. *stōr*, *pāda*).

*curgī*, horse-clothing (W. *prigīn*; S. *parwein*).

*cirāy*, a candle, a light, 37 (bis) (W. *šam*; \*S. *šām*; Š. *tsirāv*).

*cirk*, W. *rēm*, dirt (W. *rim*; S. *xeið*).

*cārmaz*, W. *tōr*, a walnut (W. *tor*; S. *γūmz*; Yd. *oyūzoh*).

*carānā* (Zb.), *bi-carānā*, he is grazing (cattle); *carūndani*, for grazing (infin. of purpose). Borrowed from India.

*cārpā* (Zb.), a quadruped; pl. *cārpā-hai*, cattle. Prs.

*cut* (Zb.), small, young; a child (Indian). Cf. the next.

*cūtōkol*, W. *dzaklāi*, little, small (Zb. *cut*; W. *dzaklāi*; S. *dzūl*; Š. *dzūlikik*, *γada*; Yd. *rīzah*).

*cīz*, what? subst. 32; adj., 16 (Zb. *tsīz*, *tsa-na*; W. *tsīz*; S. *tsēiz*; Š. *kā*, *ciz*, *tsiz*; Yd. *koyi*, *tsi*, *ces*).

*da* (Zb.), see *dak*.

*dai*, give thou (imp.), 5, 9; *dūd*, he gave, 30; *dayum*, I shall give, 6, 10, 25, 29 (Zb. *dai*, give thou; *dūd*, he gave; *dūdāk*, he has given; W. *raḍā-n*, *rānd-am*, *rātt-am* or *sett-am*, *rātk*, to give; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍād̄j*, to give; Š. *ḍēd-ao*, *ḍi-am*, *ḍād-am*, *ḍād̄j*, to give; Yd. *liah*, to give). Cf. *dū*.

*dau* or (2) *dō*, W. *būi*, Yz. *ḍau*, card, two (Zb. *dō*, *dōv*; W. *būi*, *bū*; S. *ḍāu*, *ḍā*; Š. *ḍo*; S. *dū*; Mj. *do*; Yn. *du*; Yd. *loh*).

*dū*, he may put, 18; *dēd*, he put, 20 (Zb. *deh*, strike thou, put thou (imp.); *dēv*, put ye (or (?) give ye); *dēd*, he struck; *dēdāk*, he has struck; W. *ding* or *dīn*, *dī-am*, *dixt-am*, *dītk*, to strike, to put; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍād̄j*, to strike, to put; Š. *ḍēd-ao*, *ḍād-am*, *ḍād-am*, *ḍād̄j*, to strike, to put; Yd. *ziah*, to beat). Cf. *dair*.

*dēd*, *dēdāk* (Zb.), see *dū*.

*dūd*, see *dai*.

*daf*, W. *dōriā*, a cymbal, or similar musical instrument (W. *dōriā*; S. *naγmā*).

*digdān*, W. *duldung*, a hearth, fireplace, chimney (W. *ḍildong*; S. *katsūr*).

*dah*, W. *das*, Yz. *ḍus*, card, ten, 22 (Zb. *dōs*; W. *ḍas*; S. *ḍēs*; Ś. *ḍīs*; Sg. *dās*; Mj. *dah*).

*deh* (Zb.), see *dū*.

*dehqān* (Zb.), a cultivator. Ar. Prs.

*dak* or *da* (Zb.), postposition, on, in; *mā-dak*, here; *wō-da* or *tā-da*, there. Cf. Iś. *wadak*, there.

*dōkāndūr* (Zb.), a shopkeeper. Prs.

*dākoṣa*, W. *tukum*, a stirrup (W. *rekāb*; S. *paḍ-būn*).

*dāśāsū* (Zb.), consolation. Prs.

*daulat* (Zb.), wealth. Ar.

*daulatdūr* (Zb.), wealthy. Ar. Prs.

*dam* (Zb.), the back (of an animal).

*dumb*, a tail; sg. acc. *dūmb-i*, 13 (W. *dūmbā*; S. *dūmbā*; Yd. *lūm*).

*dō-mas* (Zb.), adv., again.

*danā*, W. *jaoji*, a horse's bit (W. *jaoji*; S. *jaojao*).

*dānd*, W. *dūmḥuk*, a tooth (Zb. *dāndak*; W. *dūndūk*; S. *dāndān*; Ś. *ḍendān*; Yd. *lud*).

*deqat* (Zb.), worry. Ar.

*dur*, prep., in, 16. Prs.

*dēr*, W. *dūr*, the belly, stomach, 48 (pl.), 38 (Zb. *dēr*; W. *wānj*, *dur*; S. *kec*; Ś. *kic*; Yd. *ūžut*).

*dīr*, 1, that (S., Ś. *dī*, this (obl. sg.)).

*dīr*, 2, W. *dōr*, a ravine, a gorge (W. *dōr*; S. *ḍēr*). Cf. *ḡaraw*.

*dīr-ṣluk*, W. *ḍīr*, far, distant (Zb. *dīr*; W. *ḍīr*; S. *ḍār*; Yd. *lūroh*).

*dunk*, W. *ṣung*, wood, a stick (W. *ṣung*; S. *ḡung*; Mj. *iskavat*; Yd. *skut*).

*daraxt* (Zb.), a tree. Prs.

*darūn*, postposition, within, into, 20; among, 17 (*dārūn*), 26 (*darān*); *po* . . . *darūn*, in, within, 33 (S. *darūn*).

*duwr*, pearls, 33 (biṣ). Ar.

*dōs* (Zb.), card, ten, see *dah*.

*dust*, or (18, 20) *dūst*, W. *dāst*, the hand (Zb. *dāst*; W. *dast*; S. *δūst*; Š. *ö st*; Sg. *dāst*; Mj. *lāst*; Yd. *last*).  
*dīt*, W. *δīt*, Yz. *δād*, smoke (W. *δīt*; S. *δūd*; Yd. *lūr*).  
 Cf. *šu-dīt*.

*dets*, W. *δātsk*, a mussuk, a goatskin used for swimming.  
 (W. *δotsk*; S. *ambān*; Prs. *sanac*). Cf. *kulvar*.

*dēv* (Zb.), see *dū*.

*dōv* (Zb.), see *dau*.

*dāyum*, see *dai*.

*dužd*, W. *γūd* (? *γūd*), a thief (W. *γūd*; S. *žieδ*). Prs. *dužd*.

*dzā*, a place, 33; *dzā-ān*, place-they; *pādšā dzā-ān āyad*, they came to the place of the king, they came near the king, 29; *kum dzā*, in what place? where? 14; *sar dzā*, in front of, 18 (Zb. *jā*).

*dzubār*, W. *wād*, a canal, watercourse (W. S. *wād*; W. *carm*; Sq. *ūsang*; Sg. *chodar*; Prs. *jūb*).

*dzigdak*, W. *kūšt*, all (Zb. *juk*; W. *kōxt*; S. *fūk*; Š. *fuk*; Yd. *amba*).

*dzistuk*, W. *rang*, fast (of a horse) (W. *rānjik*; S. *rinč*).

*fai*, W. *bōš*, remaining over and above (Zb. *fai*, much, very; W. *bōš*; S. *baχ*).

*fēi*, W. *pēi*, a shovel (W. *pēi*, *bīl*; S. *fēi*, *bēil*).

*fak*, 1, self (W. *χāt*, gen. *χū*; S. *χū*; Š. *χu*, *χubaθ*; Yd. *koyah*). Cf. *χē*, *χadak*.

*fak*, 2, you, your honour; *ta fak tilāpum*, I ask from your honour, 23; similarly *ta fak*, 33 (? cf. S. *fūk*; Š. *fuk*, all). Cf. the preceding.

*falaχmān*, a sling (W. *škupn*; S. *viždoc*).

*filla*, W. *pīχ*, thick milk, given shortly after calving, beestings milk (W. *pīχ*; S. *rāθc*).

*flā'vuk*, W. *cāšt*, the midday meal, breakfast (W. *cāšt*; S. *tsuχt*).

*frī*, W. *vāf*, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;

- frī-bā*, to the good man, 30 (Zb. *ferī*; W. *bāf*; S. *cārj*; Ś. *bāśānd*; Yd. *yaše*).
- farbī*, W. *pūs*, a sheep, full-grown and fat (W. *pūs*; S. *piēs*).
- frin*, he remained, 11 (W. *warec-ŋ* or *wara-in*, *waric-am*, *waregn-ām*, *wareχg*; S. *rēid-ao*, *ris-am*, *reid-am*, *reidj*, to remain; Ś. *rēid*, he remained; Yd. *ūzaiyah*, to remain).
- frūn*, W. *rūn*, a shelf, plank, wooden board (W. *rūn*; S. *rūn*).
- frīnduk*, W. *wareχk*, tired, weary (W. *wareχk*; S. *warezdj*).
- fersun* (Zb.), night, night-time.
- frut*, he asked, 14, 22 (Zb. *ferāt*, he asked; W. *pōrs-an*, *pōrs-am*, *pōrst-am*, *pōrsetk*; S. *pōrst-ao*, *pōrs-am*, *pōrst-am*, *pōrstj*; Ś. *pexst-ao*; Yd. *pīstah*, to ask).
- futs*, W. *yaś*, the mouth (Zb. *fōts*; W. *yaś*; S. *γov*; Ś. *γaiv*; Sg. *fotsah*; Mj. *yūrab*; Yd. *pūχor*).
- gāχa* (Zb.), thou makest, preparest; *gāχt*, he prepared (W. *goχ-an*, *goχ-am*, *gōχt-am*, *χetk*, to make).
- gal* (Zb.), postposition, near, with, together with.
- gālā*, W. *χoc*, Sg. *χēsta*, bread; *gāla*, 5, 9 (Zb. *gāla*, bread, food; W. *χōc*; S. *χpik*; Ś. *garḍā*; Sg. *χesta*; Mj. *nayan*; Yd. *nayan*).
- gōla*, W. *woltuk*, the liver (W. *jigār*; S. *θūd*; Yd. *žiger*).
- gul*, all, entire, the whole of, 19, 33 (bis); 2 corruption of Ar. *gul*.
- gūl*, assembled; *gūl kūl*, he made assembled, he called together, 21 (W. *γōrt*; S. *wōχtj*). Cf. the preceding.
- gulbāduk*, W. *mūr*, Yz. *varm*, a cloud (W. *mūr*; S. *varm*; Yd. *māy*).
- gulok*, W. *spray*, a flower, sprout (W. *spray*; S. *gūl*; Ś., Yd. *gul*).
- gan* (Zb.), a suffix of the plural.
- gunā*, a fault, 23.
- gap*, conversation; acc. sg. *gap-i*, 19 (Zb. *gap*, a word,



speech; W. *qsa*; S. *gap*; Yd. *gap dah*, to converse).

Prs.

*gīre*, a knot (W. *žerāχ*; S. *žēre*). Prs.

*gārmī*, W. *tāw*, heat, warmth (W. *šūndr*, *to*; S. *žūrm*, *tuv*; Yd. *pic*, hot). Prs.

*geryān* (Zb.), weeping, lamentation. Prs.

*gōš-vār*, an ear-ring (W. *gūšwār*, *gūšniz*, *γiš-pōrg*; S. *gūcwūr*, *gaχnēz*, *γāul-safs*). Prs. Cf. *murdik*.

*gōvāz*, W. *šinap*, a quagmire, mud (W. *γōt*, *šināp*; Sg. *γāl*, *γāl-in*).

*gūyā-ke* (Zb.), conj., as if, as though. Prs.

*guzar*, W. *türt*, a ford (W. *türt*; S. *paug*). Prs.

*γū*, W. *γiū*, a cow (Zb. *γūi*; W. *cāt γū*; S. *cāt žau*; Š. *žāo*, *stōr*; Sg. *γuo*; Mj. *γaoda*; Yd. *γowoh*).

*γōb-naduk*, W. *γōb*, green slime on standing water (W. *γōb*; S. *lōš*).

*γēd* (Zb.), he said, see *γēžd*.

*γūdāra*, W. *lūt*, a water-vessel (W. *lūt*; S. *liet*).

*γudārga*, W. *karau*, dung (W. *sigin*; S. *γarš*, *sūrūn*).

*γufca*, W. *šōpk*, a stick, a rod (W. *šōpk*; S. *χēiθ*; Š. *māθ*).

*γāl* (Zb.), see *γōl*.

*γāl*, W. *alk*, the throat (W. *alqūm*; S. *alqūm*; Sg. *γār*; Yd. *γār-doyoh*).

*γol*, W. *γāray*, the collar of a garment (W. *γarāy*; S. *žerej*).

*γōl*, W. *γiš*, the ear (Zb. *γāl*; W. *γiš*; S. *γāul*; Š. *γox*; Sg. *γovar*; Yd. *γū*).

*γūlak*, W. *sambānak*, a bow (to shoot with). (W. *kamānak*; S. *šan*).

*γulām* (Zb.), a slave. Ar.

*γundum*, W. *γudīm*, wheat (W. *γidīm*; S. *žāndām*; Š. *žindam*; Sg., Mj. *γandam*; Yd. *γadam*).

*γēnuk*, W. *rip*, hair on the body (Zb. *seyund*, hair; W. *rīp*; S. *reb*).

*γār*, a cave; *γār-bā*, to the cave, 34. See *ambi*.

*γurik*, W. *ujirk*, lucerne (W. *wujerk*; S. *bedā*).

*γēšt* (Zb.), he returned, he came back (Yd. *γostcah*, to return).

*γūz* (Zb.), run thou (imp.); *γūzd*, he ran (W. *gūfs-an*, to run; Š. *žēzd*, he ran; Yd. *γazdah*, to run).

*γazab*, anger, 16. Ar.

*γažd*, W. *rap<sup>u</sup>k*, refuse (subst.). (W. *replk*; S. *aχlat*).

*γēžd*, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. *γēžum*, I say;

*γēd*, he said; W. *χan-āk*, *χān-am*, *χātt-am*, *χanetk*; S. *levd-ao*, *lev-am*, *levd-am*, *levdj*; Š. *levd-ao*, *lōv-am*, *lōvd-am*, *lovdj*).

*γēžāk* (Zb.), singing, to sing; ? lit. "to say".

*hē*, any; *hē cīz nus*, nothing, 34 (Zb., W., Š. *hec*; Prs. *hēc*).  
*hec* (Zb.), see *hē*.

*hukm*, a command, order, 24. Ar.

*halka*, a fowler's net (W. *tor*; S. *tur*).

*ham-diḡar*, each other; sg. acc. *ham-diḡar-i*; each other-they, *ham-diḡari-γān*, 38; see *ān*. Prs.

*hamrah* (Zb.), a friend. Prs.

*hūš* (Zb.), sense, consciousness. Prs.

*jā* (Zb.), a place, used as postposition, near, near to; see *dā*.

*jēbak*, W. *jēbak*, a pocket (W. *γijib*; S. *yenjiēk*).

*juk* (Zb.), all, entire, the whole. Cf. *dzigdak*.

*jam* (Zb.), collected. Ar. *jam*.

*just* (Zb.), he fled, he ran away (? cf. Prs. *jastan*, to leap).

*ka* (Zb.), postposition, in, on, to, by means of.

*kāi* (Zb.), inter. pron., who? Cf. *kudum*.

*ke*, 1 (Zb.), rel. pron., who? Cf. *tsē*. Prs.

*ke*, 2 (Zb.), conj., that. Prs.

*kēu*, in *kēu kul-ān*, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sariḡolī, p. 181, note.

*kabūt*, W. *sāvz*, blue, 17, 26 (W. *savz*; S. *χoīn*, *sāvz*; Yd. *ākšīn*).

*kūc* (Zb.), a wife. Cf *žānj*.

*kud*, W. *šac*, a dog, 12, 13 (Zb. *ked*; W. *šac*; S., Š. *kūd*; Sg. *kōd*; Mj. *γālb*; Yd. *galv*).

*kudām* (Zb.), any.

*kudum*, who? (Zb. *kūi*; W. *kūi*; S. *coi*; Š. *cāi*, *ci*; Mj. *kad*; Yd. *kym*, who? W. *kum-jāi*, where? S. *cum*, when?).

Cf. *kum*.

*kaf*, W. *pūn*, the hollow of the hand (W. *pun*). Cf. *pu-kaf*, s.v. *pu*.

*kif*, pierce thou (imp.), 10; *kift*, he pierced, 7 (S. *cafund-ao*, *cafan-am*, *cafund-am*, *cafundj*, to pierce, to split; Š. *šicēf*, pierce thou).

*kāfc*, W. *kape*, arspoon (W. *kape*, *kifeilaž*; S. *cib*, *kamic*).

*kōfān*, W. *köp*, a camel's hump (W. *kap*; S. *kiep*).

*kāk*, W. *wesk*, dry (W. *wesk*; S. *ziāxtj*; Š. *kāk*; Yd. *ušk*).

*kal*, W. *kal*, hornless (W., S. *kāl*).

*kel*, 1, W. *kōž*, a knife (W. *kōž*; S. *cōg*; Š. *ced*; Sg. *kirh*; Yd. *keroh*).

*kel*, 2 (Zb.), consumption; *kel kal*, he consumed.

*kul*, he made, 37, 38 (bis); *kūl*, he did, he made, 13, 21;

*kāl-ut*, thou madest, 25; *kūl-ān*, they made, 38;

*kunum*, I will make, 24, 25; *kūn*, make thou, 6

(Zb. *kanāk*, to do, to make; *kūnam* or *kenam*,

I make; *kun*, make thou (impve.); *kal*, he made, he

did; W. *χāk* or *goχ-an*, *goχ-am*, *goχt-am*, *χetk*;

S. *ceig-ao*, *kan-am*, *caug-am*, *caugj*; Š. *cīd-ao*,

*kin-am*, *cūd-am*, *cūgj*; Yd. *kerah*, to do, to make).

*kūl*, 1, see *kul*.

*kūl*, 2, a pool, 18 (ter), 20 (S. *kaul*). Turkī.

*kūlā*, W. *kīd*, a tall sheepskin cap (W. *skīd*; S. *χāud*, a skull-cap).

*kullax*, W. *tung*, hard (W. *tung*; S. *teng*; Yd. *sakt*).

*kalapo*, W. *past*, low (W. *past*; S. *karsi*; Yd. *pöst*).

*kulvar*, W. *pitvar*, a small mussuk or goatskin, see *dets* (W. *pitvar*; S. *jagbist*).

*kum*, what? (adj.); *kum dāā*, where?, 14, see *kudum*.

*kimd* (Zb.), he wished.

*kāmul*, W. *dām*, the back (of man or animal). (Zb. *dām*;  
W. *part*, *dām*; S. *comj*, *dom*; Š. *dām*; Sg. *kumik*;  
Yd. *piščoh*).

*kāvi*, W. *kinei*, bleached coarse cotton cloth (W. *kinei*;  
S. *lél*).

*kün*, *kanāk*, *kunum*, etc., see *kul*.

*kancanī* (Zb.), a harlot.

*kā'ndak*, W. *zaχ*, a thorn (W. *zaχ*; S. *šud*).

*kandār*, in *kandār kul*, he made (into) pieces, he tore to  
pieces, 28 (S. *kōnd*; Š. *qand*, a piece).

*kapāl*, W. *kapāl*, the skull.

*kūr*, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. *kur*;  
S. *kāur*; Yd. *yāde*). According to Shaw this is  
Turkī.

*krīc*, W. *ktīc*, a hut on the Yailak, or summer grazing-  
ground (W. *ktīc*; S. *gurma*).

*kurcīn*, W. *körk*, a fowl (Zb. *kercūn*, a cock; W. *körk*;  
S. *tūxi*; Yd. *keryoh*).

*kurni*, W. *šünd*, a raven (W. *šünd*; S. *šērīn*).

*kurust*, or (17) *korost*, W. *pist*, a skin (W. *pist*; S. *past*;  
Yd. *karass*). Cf. *rušt*.

*kāsa*, W. *kubūn*, a wooden dish (W. *kubūn*; S. *tohc*).

*kā'suk*, W. *dūr*, the funnel-shaped feeder of a mill (W. *dūr*;  
S. *skaun*).

*kaš*, W. *pāz*, an armful (W. *pāz*; S. *mayarūl*).

*kauš* (Zb.), a shoe. Prs. *kafš*.

*kaštgāh* (Zb.), a field. Prs. *kāštgāh*.

*kaš-viš*, W. *kalbun*, the armpit (W. *kal*; S. *bijel*).

*kšīn*, W. *sukšīn*, the posteriors, podex (W. *tamšīn*).

*kata* (Zb.), see *kattu*.

*keṭ* (Zb.), cut (the participle).

*kut*, he flayed, he slaughtered, 27 (S. *koχt-ao*, *key-am*,  
*kōχt-am*, *koχtj*, to flay, slaughter; Š. *kūšt-ē*, he  
slaughtered; Yr. *kuš*, slaughter).

*kutāl*, the act of leading; *kutāl-kul*, he led, 13 (S. *kutāl*

*ceig-ao*, to lead; Š. *kutāl-i cūd*, he led; Yn. *kutāli-š*, his leading).

*katta*, W. *lup*, great, big. *katta* is Tūrki (Zb. *kata*).

*kovd*, W. *šüšk*, a kind of rough boot made of untanned leather (W. *šüšk*; S. *peχ*).

*kuwid*, W. *kibit*, a pigeon, a dove (W. *kibit*; S. *cabāud*; Š. *capūd*; Yd. *kowū*).

*kéužuk*, W. *karjōps*, a magpie (W. *karjōpc*; S. *kargopc*; Š. *kšebts*).

*kāyiγ*, W. *spurđanj*, a flea (W. *sparđenj*; S. *bürgāh*).

*kaž*, W. *kard*, crooked (W. *kard*; S. *cerž*; Yd. *čop*; Prs. *kaj*).

*kužuk*, W. *drukš*, a bull (Zb. *kežūk*; W. *drukš*; S. *χiej*; Š. *šij*; Yd. *kyāχ*).

*χā* (Zb.), see *χān*.

*χē*, own; (my) own, 2θ; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34; *ts-χē*, from thine own, 10 (Zb. *χē*; W. *χü*; Š. *χu*). Cf. *fuk*, 1; *χadak*.

*χōb*, interj., well! good! all right, 23, 33. Prs.

*χub* (Zb.), adv., well, thoroughly.

*χabar*, news, 16, 28. Ar.

*χudā*, God, 35 (Zb. *χudāi*). Prs.

*χadak*, (I my) self, 35 (S. *χü-baθ*; Š. *χu-baθ*). Cf. *fak*, 1; *χē*.

*χudāri*, W. *χūdārg*, a watermill (W. *χadōrg*; S. *χadōrj*; Yd. *χirwoh*).

*χafa* (Zb.), angry. Prs.

*χafuk*, W. *χuf*, foam (W. *χuf*; S. *χef*).

*χofuk*, W. *kaχ*, a cough (W. *koχ*; S. *keχ*; Yd. *kofah*).

*χüg*, W. *χüg*, a wild pig (Zb. *χüg*; W. *χüg*; S. *χaug*). Prs.

*χol*, W. *šāl*, Yz. *šā*, card, six (Zb. *χāl*; W. *šād*; S. *χel*; Š. *χāusχ*; Sg. *χoār*; Mj. *aχši*; Yd. *ūkšoh*).

*χuluk*, W. *bac*, a paternal uncle (W. *bac*; S. *duδ*; Yd. *baī*).

*χum*, W. *žarž*, milk (W. *žarž*; S. *χevd*; Š. *sχuvd*; Sg. *χatab*; Mj. *χšir*; Yd. *kšira*).

*χān*, W. *χūn*, a house; *χān-um*, house-I, 15 (Zb. *χān* or *χā*; W. *χūn*; S. *cēd*; Š. *cīd*; Sg. *χān*; Mj. *kēi*; Yd. *kyē*).  
*χānavār* (Zb.), a house.

*χātīr*, W. *χai*, perspiration, sweat (W. *χīl*, *arāq*; S. *χaid*).

*χīr*, W. *χūryān*, a nephew (W. *χibian*).

*χūr*, W. *χūr*, an ass, a donkey (Zb. *χūr*; W. *χur*; S. *šēr*; Š. *markab*; Sg. *χār*; Mj. *kara*; Yd. *χoroh*).

*χarc* (Zb.), expenditure. Ar. *χarj*.

*χórājīk*, W. *χarādz*, a spark (W. *gārd*; S. *χārm*).

*χurjīn*, a sack, a saddle-bag, 33 (bis). (S. *χurjin*, a saddle-bag; Š. *χirjīn*; Yn. *χurjīn*). Prs.

*χaruk*, food, the act of eating; *χaruk-bā*, for food, 34.

*χarum*, I will eat, 35 (Zb. *χar-am*, I eat; *χar*, eat thou (impv.); S. *χeig-ao*, *χor-am*, *χūg-am*, *χūgj*; Š. *χēd-uo*, . . . , *χūd-am*, . . . ; Sg. *χvar-*; Yn. *χvar-* (past, *χōrt-*); Yd. *χūrah*, to eat).

*χūrs*, W. *nāyordum*, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. *nāyordum*; S. *yūrχ*; Š. *yurs*; Yd. *yers*).

*χaraw* or *dīr*, W. *jirāw* or *δōr*, a ravine, a gorge with a stream (W. *jirāv*, *δōr*; S. *darāh*, *δēr*; Š. *šervidāij*).

*χuš*, W. *χāš*, a mother-in-law (W. *χāš*; S. *χeχ*).

*χēš*, see *miš-χēš*.

*χuš-waxt*, pleased, glad, 28, 29 (Zb. *χašwaxtī* or *χušwaxtī*, merriment).

*χut*, he arose, 19, 21, 34 (cf. Kāśmīrī *khot*<sup>u</sup>, he arose; Zb. *χezum*, I arise; *χez*, stand up (impv.); *χet*, he arose; W., S., and Š. employ different roots).

*χātīr* (Zb.), postposition, for, for the sake of. Ar.

*χazīna-i-yaib*, a hidden treasure, acc., -*yaib-i*, 33. Prs.

*χez*, *χezum* (Zb.), see *χut*.

*χizmat* (Zb.), service. Ar. *χidmat*.

*χažok*, W. *χūžg*, sweet (W. *χūžg*; S. *χey*; Š. *χais*; Yd. *kšunt*).

*leu*, W. *mūg*, blunt, stupid (W. *muq*; S. *mēuk*; Yd. *miyioh*).  
Cf. *lēv*.

*labad*, W. *pšîn*, a patch on a garment (W. *pšîn*; S. *psāun*).

*lajām*, W. *yīχān*, a bridle (W. *yīχān*; S. *viđān*; Yd. *gvlān*).

*lēkin* (Zb.), conj., but. Prs.

*lā'l*, rubies, 33 (bis). Prs. *la'l*.

*lip*, W. *t'gēi*, complete, entire (W. *drüst*; S. *pütün*).

*latā*, W. *cül*, coarse cotton cloth (W. *cil*; S. *taul*).

*lāta* or *cil*, a woman's turban, see *cil*. Cf. *latā*.

*lav*, 1, W. *lufe*, a lip (W. *lufe*, *luv*; S. *pāuz*; Sg. *lāw*; Yd. *pāršik*). Cf. the next.

*lav*, 2, a piece (of bread), 5, 9 (S. *γov*; Š. *γēw*). Cf. the preceding.

*lēv*, mad, 35 (W. *lāw*; S. *δēw*). Cf. *leu*.

*lēw*, a night-mare, a night-spectre that eats people, 36, i.q. *vāγd*, q.v. This word and the preceding have a common origin. Av. *daēva*-, a demon.

*lāyiq* (Zb.), worthy, fit. Ar.

*mā*, W. *māi* or *žmak*, Yz. *māst*, the moon (Zb. *ilmēk*; W. *jūmāk*; S. *mās*; Š. *mēst*; Sg. *dulmīk*; Mj. *yōmγa*; Yd. *moryoh*).

*mai*, W. *madūr*, Yz. *miθmad*, noon, midday (W. *mudūr*; S. *mađor*; Yd. *mīšen*).

*mā* (Zb.), a day (Yz. *miθ*). Cf. *rōz*.

*mābāin*, W. *malúng*, the midst, middle (Zb. *māben*, between, among; W. *malung*; S. *mađān*; Š. *medēna*, middle; Yd. *do-malan*, between). Ar.

*mōc* (Zb.), see *az*.

*mēd*, W. *mād*, the waist, the middle of the body (Zb. *mēd*, the back; W. *mađ*; S. *mēđ*; Š. *miđ*).

*mādak* (Zb.), adv., here, see *dak*. Cf. *wadak*.

*mudām* (Zb.), adv., always, at all times. Ar.

*mauj*, W. *mauj*, flame (W. *rāuj*; S. *sāuj*).

*mak* (Zb.), see *az*.

*muk*, W. *mak*, the spinal cord (W. *māk*; S. *mōk*).

*mūkuduk*, W. *mukt*, a frog (W. *mukt*; S. *χarbēj*; Š. *šer-bīc*).

*mōx* (Zb.), see *az*.

*māl*, 1, (Zb.), property.

*māl*, 2 (Zb.), a husband.

*māl*, cattle, 17, 26 (W. *māl*; S. *māl*; Š. *māl*).

*māla* (Zb.), a jingling repetition of *gāla*, bread, q.v.;  
*gāla-māla*, bread and the like, food generally.

*māl'a*, W. *namurzg*, a bush-harrow, a rake (W. *namurzg*;  
S. *namūzg*).

*mēl*, W. *mai*, a female sheep, a ewe (W. *māi*; S. *mārl*,  
*māo*).

*māl*, he died, 38; *muluk*, 1, W. *murtai*, a corpse  
(Zb. *murum*, I shall die; *mul*, dead; W. *mara-in*,  
*mari-am*, *mōrtt-am*, *mōrtk*; S. *marg-ao*, *mīr-am*,  
*maug-am*, *maugj*; Š. *mīd-ao*, ? *mīr-am*, *mūd-am*,  
*mūrj*; Yd. *mūrah*, to die; Yn. *amīr*, he died.  
W. *marḍāh*; S. *marḍāh*; Š. *murdā*; Yd. *jassat*,  
a corpse).

*mālāk* (Zb.), see *muluk*.

*mulk* (Zb.), a country. Ar.

*muluk*, 2, W. *ḍai*, a man, a strong lad (Zb. *mālāk*; W. *ḍāi*;  
S. *curik*; Š. *corik*; Yd. *merer*).

*mum*, cf. *az* and *mun*; *mum-bā*, to me, 5, 9, 24, 26, 33  
(bis). (Zb. *māk*, *men*; W. *ma*; S. *mu*; Š. *mu*;  
Yn., Yd. *man*).

*man*, this (acc. sing.), 35 (Zb. *am*, this; sg. obl. *ama*;  
W. *yem*; S., Š. *mī*; Yn. *iš*; Yd. *-man*). Cf. *mīv*  
and *nakva*.

*mun*, my, 25 (Zb. *men*; W. *žu*; S., Š. *mū*; Yn., Yd. *man*).  
Cf. *az*, *mum*.

*mīnd*, W. *mūr*, an apple (W. *mūr*; S. *mān*; Š. *mān*;  
Mj. *amingu*; Yd. *amūnol*).

*munāsib* (Zb.), proper, fitting. Ar.

*murdik*, W. *pōry*, a small ring (W. *pōry*; S. *safs*; cf.  
*marjān*. Cf. Yd. *pergušcol*, a ring). Cf. *gōšvār*.

*muryuk*, W. *mīngas*, a sparrow (W. *wīngās*; S. *waḍīc*).

*muryavī* (Zb.), a duck. Prs. *muryābī*.



*marjān*, W. *satk*, an ornament (on the person). (W. *sāt*k ;

S. *safs*. Cf. *murdik*).

*murum* (Zb.), see *mul*.

*nus*, clothes, 34 (W. *böt* ; S., Š. *lél*).

*nisuk*, W. *χaval*, a pillow (W. *χaval* ; S. *balā*).

*niš-χēš*, W. *χēš*, a family (W. *χēš* ; S. *χēχ*).

*mut*, W. *möst*, the fist ; *mut*, W. *muc*, a double handful, the hollow of both hands (W. *möst* ; S. *mut*, a fist ;

W. *mic* ; S. *mut*, a handful ; W. *mic* ; S. *ingrōv*, a double handful).

*mutsuk*, see *po-mutsuk*.

*mīv*, of these, their, 23. Cf. *am*, *man*, and *nakwa* (W. *yem* ; S. *mef* ; Š. *ref* ; Yd. *a-maf*).

*muzdur* (Zb.), a servant. Prs. *muzdūr*.

*na*, adv., not, 34 (Zb. *na*). Cf. *nus* and *nō*, *ne*.

-*na*, suffix indicating possession, as in *pādšā-na wak udōyā*, a daughter belonging to the king, i.e. one of the king's daughters, 16 (W., S. -*an* ; Š. -*and*, -*ind*).

*nao* (Zb.), see *nāw*.

*nō*, *ne* (Zb.), adv., no. Cf. *na*.

*nad*, he seized, grasped, 13, 20 ; *nasu*, he may grasp, he may seize, 18 (Zb. *nast*, take (impve.) ; *ned*, he took, he bought ; *nadāk*, he has taken (as a wife), he has married ; Yn. *nās-* ; past stem, *nāt-*, to take).

*nīd*, sit thou down (impve.), 31 ; *nēdum*, I will sit down, 35 ; *nūlust*, 12, *nulust*, 31, he sat down ; *nulustuk*, he has sat down, 37 (Zb. *nīd*, sit thou down (impve.) ; *nīdai*, he lives, dwells ; *nalāst*, he sat down ; *nalāstak*, he has sat down, he dwells ; W. *nūd-n*, *nazd-am*, *nein-am*, *nieng* ; S. *nālist-ao*, *nīθ-am*, *nālūst-am*, *nālūstj* ; Š. . . ., *neθ-am*, *nūst* or *nāst-am*, *pūstj* or *nāstj*, to sit ; Yn. *nīd*, sit thou ; *nīdām*, I will sit ; *anīd*, he sat ; Yd. *niastah*, to sit).

*nīdukwek*, W. *doyāv*, whey.

*nēdum*, see *nīd*.

- nāf*, W. *nāf*, the navel (W. *nof*; S. *vanuj*). Prs.  
*nāfam*, foolish, ignorant, 17. Cf. *bē-fām*.  
*nigah* (Zb.), keeping, guarding. Prs.  
*nōk*, adj.; good, 5. Cf. *frī*.  
*narukar* (Zb.), a servant. Prs.  
*nakwa* (17, 19) or *nakavī*, this (cf. S. *nak-yam*, this very;  
*nak-dās*, thus; Š. *ikyam*, this very; *ikyurwi*, that  
very). Cf. *man* and *miv*.  
*nāl*, W. *nis*, a point, tip; W. *nüek*, a beak (W. *nis*;  
S. *nāul*; Yd. *sār*, a point; W. *nüek*; S. *nüsk*, a beak).  
*nalust*, *nalustuk*, see *nād*.  
*nēm* (Zb.), a name (W. *nung*; S., Š. *nām*; Yd. *nām*).  
*nīm* (Zb.), half. Prs.  
*nāmulyok*, W. *nimak*, salt (W. *nimaf*; S. *namađj*;  
Sg. *numolya*; Mj. *namālya*).  
*nān*, W. *nān*, a mother (Zb., W. *nān*; S. *anā*; Š. *mād*,  
*nan*; Sg. *nan*; Yd. *nīnoh*).  
*nugra* (Zb.), silver. Ar.  
*nar* (Zb.), see *nark*.  
*nēr*, W. *ūdḡ*, Yz. *nūr*, to-day, 15, 22; *nēr-bā*, to to-day, 22  
(Zb. *nēr*; W. *wūdḡ*; S. *nūr*; Š. *nur*; Yn. *in-nūr*).  
*nark*, 1, W. *γōš*, male (Zb. *nar*; W. *γōš*; S. *niēr*; Š. *nīr*;  
Sg. *narāc*; Yd. *ner*).  
*nark*, 2, W. *γōš-kala*, a male sheep, a ram (W. *γōš māi*,  
*wār*; S. *nier māul*, *wiēr*n; Š. *yirk*, *marij*; Yd.  
*plešyeh*).  
*nirχok*, W. *yāngl*, a finger (W. *yāngl*; S. *ingēχt*; Š. *angašt*;  
Sg. *ingit*; Mj. *ankardia*; Yd. *oguštcoh*).  
*nasu*, see *nād*.  
*nus*, not, in *hē ciz nus*, nothing, 34 (Zb. *pa*, *nas*, not).  
Cf. *na*.  
*nast*, 1 (Zb.), see *nād*.  
*nast*, 2 (Zb.), is not; *nast-am*, I am not. Prs.  
*nešt* (Zb.), he placed, he put.  
*nušt* he went out, he emerged, 19 (Zb. *našet*, he emerged;  
W. *niuz-an*, *niuz-am*, *niešt-am*, *niešk*; S. *na tīg-ao*,

*na ti-am, na tūg-am, na tūgj*; Š. *naštīd-ao, našti-am, naštīd-am* . . . ; Yd. *kšiyah*, to go out; Yn. *nīž*, past stem *nīšt-*, to go out).

*nēsa*, W. *rašpūk*, a weaver's shuttle (W. *rašpūk*; S. *mākt*).

*nīs*, W. *nis*, the nose (Zb. *nīs*; W. *nis*; S. *nāz*; Š. *nēdz*;

Sg. *fusīk*; Mj. *fosku*; Yd. *fiskoh*).

*naw*, W. *nāo*, Yz. *nū*, card, nine (Zb. *nao*; W. *nau*;

S. *nēuw*; Š. *nāo*; Sg., Mj. *nao*; Yn. *nau*; Yd. *no*).

*nā'wa*, W. *pūt-χārm*, a trough (W. *pūtχārm*; S. *χā'χ*).

*nawuk*, W. *šöyd*, new (W. *šöyd*; S. *nūj*; Š. *nāu*; Yd. *nāē*).

*nēwar* (Zb.), draw (water from a well) (impve.)

*nāvus*, W. *nāpus*, a grandchild (m. or f.). (W. *napūs*;

S. *nabūs*; Š. *nēbōs*).

*pa*, prep., in, 19; into, 18 (Zb., W., S. *pa*). Cf. *pī*, *po*.

*pī*, prep., in it (for *\*pa-i*); in *pī-bun*, below it, 18 (cf. Š. *pīs*, on). Cf. *pa*, *po*.

*po*, prep., in, in *po* . . . *darān*; inside, 33. Cf. *pa*, *pī*.

*pōi*, W. *pai*, curds (W. *pāi*; S. *pōi*; Sg. *neūuk*; Mj. *niyā*).

*pu*, W. *pūd*, a foot (Zb. *pūd*; W. *pūd*; S. *peδ*; Š. *pād*; Yd. *pellōh*); *pu-kaf*, W. *kaf*, the sole of the foot (W. *pāšt*; S. *naburg*; Sg. *pūdus*).

*pućun*, W. *wuc*, an arrow (S. *puδ*; Š. *surb*, *pās*; Yd. *lāspiχ*).

*paidā*, manifest, hence, ready for use, 34. Prs.

*pūd* (Zb.), see *pu*.

*pudf*, W. *gōšt*, meat, flesh (W. *gūšt*; S. *gūxt*; Š. *goft*; Sg. *pūdaf*; Mj. *γoš*; Yd. *γuš*).

*pedīn*, light thou, set thou alight (impve.), 37 (Š. *pedēd-ao*, to light (impve.), *pedīn*).

*pādšā* (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); *pā'dšā* (17, 18, 21, 28, 31, 33), a king; *pā'dšā-bā* (28, 35), to the king; *pā'dšā-na*, of, or belonging to, the king, 16). Prs.

*paγāo* (Zb.), a well.

*pēyām* (Zb.), a message. Prs. *paīyām*.

*pok*, W. *pūk*, hump-backed (W. *dūw*; S. *ceng*).

*pakol*, a woman's mantilla (W. *cīl*; S. *ḡāḍbun*).

*pāling*, W. *pōduna*, a saddle (W. *pōdn*; S. *biḍān*; S. *biḍān*; Yd. *palun*).

*pālas*, W. *palās*, a rug (W. *palās*; S. *palus*).

*pālu-var*, W. *dustak*, a door plug (W. *gōrj*; S. *gury*, a door socket).

*pām*, W. *kāūd*, broad, wide (W. *kāūd*; S. *ḡūḍ*; Yd. *ākwah*).

*pām*, W. *ḡōr*, wool (W. *ḡōr*; S. *wān*; S. *wān*; Yd. *pan*).

*po-mutsuk*, to clothe (a person); *po-mutsuk-bā*, (he obtained clothes) for clothing (himself), 34 (Zb. *pumetsav*, clōul-ye (impve.); W. *pumetsiv-un*; S. *pamedzānd-uo*).

*punājāh* (Zb.), card, fifty. Prs.

*pūnz*, W. *pānz*, Yz. *pīndz*, card, five (Zb. *pūnz*; W. *pānz*; S. *ḡ. pīnz*; Sg. *pānz*; Mj. *pānc*; Yd. *pānš*; Yn. *panj*).

*parak* or *ulex*, W. *pūrs*, a rib. See *ulex*.

*pōrk*, W. *pūrḡ*, a rat (W. *pūrḡ*; S. *pūrg*; S. *purg*; Mj. *?pāry*; Yd. *perḡ*).

*parindu* (Zb.), a bird. Prs.

*parparānuk*, W. *pīlpilak*, a butterfly (W. *pīlpilāk*; S. *kōpali*; Yd. *kotiuh*).

*parra*, W. *paryan*, *Ṣinā*, *parri*, a precipice (W. *parian*; S. *pariend*, precipitous).

*prēšt*, W. *par-sang*, the wrist (W. *parsang*; S. *pardūst*).

*pāruzd*, W. *yaz*, Yz. *biyēr*, yesterday (W. *yēz*; S. *ḡiēb*; S. *biyār*; Yd. *uzīr*). Cf. *āluzd*.

*psah* (Zb.), adv., now, at this time.

*pāsūzan*, W. *pūrsits*, the hem of a garment (W. *parsīts*; S. *parasīts*).

*pašu*, W. *maks*, a fly (W. *maks*; S. *cingin*; Sg. *pašai*; Mj. *moya*). *paša* is Turki. Cf. Prs. *paša*, a gnat.

*piš*, W. *piš*, a cat (Zb. *puš*; W., S. *piš*; S. *paš*; Mj. *ḡola*; Yd. *piškoh*).

*pēšbar*, W. *pūz*, the breast, the chest (W. *pūz*; S. *poz*; S. *sīna*; Sg. *?puz*; Yd. *fuz*, *iscīnah*).

*pošāk*, W. *būt*, a cloak, clothes (W. *būt*; S. *lāl*; Sg. *vanjin*). Prs.

*pāšna*, W. *pāšna*, the heel (W. *pošt*, *pāšnāh*; S. *naburg*, *puχnāh*). Prs.

*pešāni*, W. *ruk*, the forehead (W. *rūk*; S. *rāk*; Sg. *pešāni*; Yd. *pišāneh*). Prs.

*pešūr*, W. *lunj*, the cheek (W. *lunj*; S. *nūnj*; Š. *pes*; Sg. *pešur*; Yd. *kelikoh*).

*pušt*, in *ci-pušt* (Zb.), behind, after.

*put*, W. *pōst*, parched grain ground into meal. Hindi *suttū* (W. *pōst*; S. *pāχt*).

*pātik*, W. *pātuk*, the eyelid.

*peχun*, W. *wajāk*, an adze (W. *wājāk*; S. *wajāk*).

*putsuk*, W. *pric*, a worm, a grub (W. *pric*; S. *cerm*).

*pēž* (Zb.), prep., in.

*qīmat* (Zb.), price, cost. Ar.

*qarīb* (Zb.), adv., near. Ar.

*qarā'r*, an agreement, promise, 22. Ar.

*qūslāq*, a town, a village, 21 (Zb., Š. *qišlāq*. Turkī *qišlāq*).

*qīvd* (Zb.), he called, he summoned (W., S., Š. *qīw*, a call, a summons).

*qāzī* (Zb.), a judge. Ar.

*rūi*, W. *trūi*, Yz. *toi*, card., three (Zb. *rāi* or *rā*; W. *trūi*; S. *harōi*; Š. *ārrai*; Sg. *trāi*; Mj. *šarai*; Yd. *šuroi*).

*rēcik*, W. *šingar*, entrails (W. *šingör*; S. *raud*).

*rēg*, W. *lewarc*, sand (W. *leiwārc*; S. *cuš*; Yd. *sigiol*). Prs.

*rēyn*, W. *rōyna*, butter (W. *ruyn*; S. *raun*; Yd. *maskoh*).

*rāh* (Zb.), a road. Prs.

*rakībī*, W. *pīl*, a jar, a large cup (W. *pīl*; S. *cenāk*). Prs.

*rēmuz*, W. *ir*, Yz. *χvōr*, the sun (Zb. *ōrmōzd*; W. *yīr*; S., Š. *χēr*; Sg. *ālmān*; Mj. *mera*; Yd. *mīra*).

*rang*, manner, kind; *tsē-rang*, whatever kind of, 18. Prs.

*rupya* (Zb.), a rūpee.

*raqqāsī* (Zb.), dancing. Ar.

*raušan*, W. *rōχn*, Yz. *rōšnāhai*, daylight (W. *rūχn*; S. *yāul*; Š. *rūχ*). Prs.

*rō'snī*, W. *ruχnīg*, Yz. *yēts*, fire (Zb. *rōšnī*; W. *ruχnīg*; S. *yūts*; Š. *yāts*; Sg. *rošnāi*, *šunai*; Mj. *yūr*; Yd. *yūr*).  
*rušt*, W. *karast*, a fur robe (W. *karast*; S. *warbūn*).  
Cf. *kurust*.

*rawān*, going, moving; *rawān šēd*, he started, 34. Prs.  
*rōz*, W. *rawār*, Yz. *mīθ*, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); *rōz-ān*, days-they, 3; Iś. *rōz*, W. *ruχn*, Yz. *roχnzit*, dawn, morning (Zb. *mī*; W. *ruvār*; S. *māθ*; Š. *meθ*; Sg. *rušt*; Yd. *mīš*, *mīχ*; Yn. *rūz*).

*rēz*, W. *rāz*, a platform (for sleeping) (W. *rāž*; S. *noχ*).

*si*, W. *sūi*, a hare (W. *sūi*; S. *χtūm*; Yd. *sīγ*).

*sabz*, green, 18. Prs.

*sad* (Zb.), card, a hundred. Prs.

*sadā*, a sound, noise, 36. Ar.

*šaudāi* (Zb.), trade, trading. Prs.

*saf* (Zb.), all.

*safēd* W. *ruχn*, white (Zb. *surχūn*; W. *ruχn*; S. *spēid*; Š. *sufēd*; Sg. *īspēd*; Mj. *sūpi*; Yd. *spī*). Prs.

*safōkā* (Zb.), husk (given as fodder).

*safur*, a journey; *safar-ān*, journey-they, 2. Ar.

*seyund* (Zb.), hair. Cf. *yēnuk*.

*sahar*, adv., at dawn, 19, 28. Ar.

*sihat*, well, in good health, 27, 28 (Zb. *sihat*). Ar.

Cf. *siyāt*.

*sāl*, W. *sāl*, Yz. *sāuzu*, a year (Zb. *sāl*, a year; W. *sāl*; S. *sāl*, a half-year; Yd. *sāloh*, a year). Prs.

*sallā*, W. *sallā*, a turban (W. *sallā*; S. *dastūr*; Sg. *lataī*).

*sāmbu*, he may smear, 18 (bis); *sāmd* or *sāmbud*, he smeared, 20 (W. *sūχ-an*, *sūχ-am*, *soχtam*, *sūχetk*; S. *rift-ao*, *rof-am*, *rift-am*, *riftj*, to smear; Š. *mālt*, he smears; *mālt-ē*, he smeared; Yn. *fassāt*, he may smear; *afass*, he smeared).

*sandīq*, a box, 33 (bis). Ar.

*sung*, W. *γār*, Yz. *γr̥sōk*, a stone, rock, cliff (W. *γār*; S. *žēr*; Š. *žir*; Sg. *song*; Mj. *koika*; Yd. *γer*).

*spul*, W. *šiš*, a louse (W. *šiš*; Š. *spāl*).

*sar*, in *sar dzā*, before, in front of; *ambi sar dzā*, in front of the cave, 18 (Zb. *sar*, on, upon; cf. Yn. *sāri*, in front of).

*sār*, the head; *ts̥x̥e sār*, from thine own head, 10 (Zb. *sōr*).

Cf. *sur*.

*sēr* (Zb.), satisfied, full. Prs.

*sōr* (Zb.), see *sār*, *sur*.

*sur*, W. *sar*, the head (Zb. *sōr*; W. *sār*; S. *kēš*; Š. *kāl*; Sg. *sār*; Mj. *posar*; Yd. *pūsir*). Cf. *sār*. Prs.

*sard*, W. *sūr*, cold (adj.); (W. *sūr*; Š. *iš*; Š. *šitāγ*; Yd. *γāχ*). Prs.

*surχ*, W. *sōkr*, red (W. *sōkr*; S. *rüšt*; Š. *rišt*; Yd. *surkoh*). Prs.

*surχa*, W. *rīš*, Ovis Poli (W. *vrokš*; S. *rus*).

*surχān* (Zb.), white. Cf. *sašēd*.

*sutχān-mayzuk*, W. *malung-yaic*, the thigh (W. *malung yaic*; S. *mađān χoj*, *bix̥tun*; Š. *bastūn*).

*sitāra* (Zb.), see *struk*.

*struk*, W. *stār*, Yz. *štarāk*, a star (Zb. *sitāra*; W. *stār*; S. *χturj*; Š. *štardz*; Sg. *ustūrak*; Mj. *ustari*; Yd. *sittāreh*).

*suvd*, W. *isp*, the shoulder (W. *fiāk*, *tan*; S. *sevd*, *dālū*; Š. *sīvd*, *fiyūk*; Sg. *syūd*; Yd. *suvdoh*).

*siyāt*, whole, well, 18, i.q. *sihat*, q.v. (W. *sihāt*).

*sāz* (Zb.), singing. Prs.

*sūz*, W. *sūz*, flame, conflagration (W. *rāuj*; S. *sāuz*). Prs.

*šu*, 1, W. *šū*, black (W. *šū*; S. *tār*; Š. *tēr*; Sg. *šōi*; Mj. *tarēvi*; Yd. *noroh*). Cf. *šu-dit*.

*šu*, 2, it becomes, 33; it will become, 17, 18; (if) it become, it may become, 24, 34; go thou (impve.), 33; go ye (impve.), 28; *šū*, wilt thou become? 29; *šud*, he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,

- 16, 20, 27, 28 (ter), 34, 36; *šud-im*, I became, 35;  
*šud-ān*, they went, 2, 3; *šuduk*, she has become, 16  
 (Zb. *šom*, I go, I become; *šūai*, he goes, he becomes;  
*šū*, go, be (impv.); *šud*, he went, he became; S. *set-ao*,  
*sō-m*, *sūt-am*, *sedj*; Š. *sit-ao*, *sīto-am*, *sut-* or *sut-am*,  
*sudj*, to go, to become; Sg. *šōh*, to go; Yd. *šuah*, to  
 become; Prs. *šudun*, to go, to become).
- sab*, W. *nāyā*, Yz. *šāb*, night, 12, 13, 36 (*šab*). (W. *nāyā*;  
 S. *χāb*; Š. *šab*; Sg. *foršuk*; Mj. *ašāwa*; Yd.  
*kšowoh*).
- šab-gān*, W. *yōtr*, a nest (W. *yōθ*; S. *rōz*). Prs.
- šabrut*, W. *burut-šapar*, a moustache (W. *šāpār*; S. *būrūt*;  
 Š. *burūt*).
- šec* (Zb.), see *šūts*.
- šud*, 1, he heard, 19 (W. *kšūin*, *kšūi-am*, *kšōn-am*, *kšōng*;  
 S. *χūd-ao*, *χān-am*, *χūd-am*, *χēdj*; Š. *šūd-ao*, . . . ,  
*šūd-am*, . . . , to hear).
- šud*, 2, *šud-im*, *šud-ān*, *šuduk*, see *šu*, 2.
- šu-dūt*, W. *šu-dūt*, soot (W. *kut-dūt*; S. *cedēr*). Cf. *šu*, 1,  
 and *dūt*.
- šufān*, W. *nabūsm*, a comb (W. *napūsān*; S. *waxēry*).
- šuhluk*, W. *χaic*, wet, damp (W. *χaic*; S. *χāst*; Yd. *χūst*).
- šak*, 1, W. *šāk*, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38;  
*šak-bā*, to the bad man, 5 (Zb. *šak*; W. *šāk*).
- šak*, 2, W. *šak*, hoar frost, a white frost (W. *šak*; S. *χok*).
- šoxčuk*, W. *šolχ*, the branch of a tree (W. *šclχ*; S. *šōχ*).
- šuχt*, (time) passed, 14 (Zb. *šex-t-am*, I passed over;  
 W. *šōχs-n*, *šōχs-am*, *šōχst-am*, *šōχsetk*).
- šolg*, W. *šolg*, a piece of brick, a clod of earth (W. *šolg*;  
 S. *χalg*).
- šilaχ* (Zb.), poor, needy.
- šilanz*, W. *šilāt*, adj., soft (W. *šilāt*; S. *šilet*).
- šom* (Zb.), see *šū*, 2.
- šuen* (Zb.), see *šurwin*.
- šinj*, W. *šinj*, the hip (W. *šinj sār*; S. *χauw kāl*, the hip  
 bone).



*šepōn* (Zb.), iron (W. *išn*; S. *spin*; Š. *spin*, *sapsan*; Yd. *rispin*).

*šurmok*, W. *tūk*, a willow (W. *tūk*; S. *wanūj*).

*šarmindī* (Zb.), ashamed.

*šātu*, W. *waḫār*, a ladder (W. *waḫār*; S. *šatta*). Turki.

*šit*, W. *šit*, earth, dust (W. *šet*; S. *sīt*; Sg. *šat*; Mj. *γarāi*; Yd. *katter*).

*štok*, W. *purcūd*, a young woman (Zb. *štāk*, *štākak*, or *štā*, a daughter, a girl; W. *pürcoḍ*; S. *pcēin*).

*šaitān* (Zb.), the devil, Satan. Ar.

*šutun*, W. *sits*, a needle (W. *sits*; S. *sīs*; Š. *saj*).

*štunuk*, W. *cōγ*, a kid, a small goat (Zb. *šutanak*; W. *cōγ*; S. *γērv*).

*štur*, W. *štur*, a camel (Zb. *uštur*; W. *uštūr*; Š. *χtūr*; Š. *štur*; Yd. *šturoh*).

*šutur*, W. *štūr*, a calf (W. *wušk*; S. *wišk*; Š. *šik*).

*šūts*, W. *streī*, a female (Zb. *šec*; W. *strēi*; S. *stīr*; Š. *stredz*; Sg. *šiš*; Mj. *meyah*; Yd. *šioh*).

*šāwī*, W. *parhān*, a woman's shift (W. *parhān*; S. *parhān*).

*šāwal*, a road, path, way, 3; *šā'wāl-ān*, road-they, 8 (W. *vaḍak*; S. *pānd*; Š. *pōnd*; Sg. *pānda*; Yn. *rāt*; Yd. *pādoh*). Cf. *šōval*.

*šōval*, W. *waḍuk*, a road, way, i.q. *šāwāl*.

*šawālak*, W. *šuvālak*, wide outer trousers (W. *šuvālak*; S. *šim*; Sg. *var*; Mj. *šoāl*). Prs.

*šuwīn*, W. *gawāra*, a cradle (Zb. *šuen*; W. *gaura*; S. *prāxt*).

*tā*, 1, prep., till, until; *tā vužēr*, till evening, 12 (S. *cū*; Š. *tā*; Yn. *sa*).

*tā*, 2 (Zb.), seq. *tāt*.

*tu*, thou, 6, 29, 32; thy, 17, 26; *tu-bā*, to thee, 6, 10, 25, 29, 33; *tu-t*, thou-thou, 14, 18; thou art, 30; *tamux*, you, 22; *tafnux-bā*, to you, 22 (Zb. *tō*, thou; *tī*, thy; sg. obl., *tō*; *tōmōχ*, ye, your, and pl. obl.; W. *tu*, thou; *tī*, thy; *tao*, thee; *sāiš*, ye; *sav*, you; S. *tuo*, thou; *tū*, thee; *tamāš*, ye, you; Š. *tu*, thou, thy, thee;

*tumā*, ye, you; Yn. *tu*, thou; *tau*, thee; *šumāχ*, ye, you; Yd. *tū*, thou; *toh*, thee; *māf*, ye, you).

*tabīb*, a physician, 16. Ar.

*tab-larza*, W. *andūr*, fever (W. *andur*; S. *bazgāk*). Prs.

*tāda* (Zb.), adv., there, in that place; see *dak*.

*ted* (Zb.), he was burnt (W. *θau-āk*, *θau-am*, *θett-am*, *θetk*;

S. *θūd-ao*, *θau-am*, *θūd-am*, *θedj*, to be burnt;

Š. *tebd-ao*, to burn).

*tūd* (Zb.), he shaved.

*tag* (Zb.), postposition, *pu . . . tag*, in.

*tēγ* (Zb.), a razor. Prs.

*tōγd*, he walked, he went, 11, 21, 34; *a-toγd*, he entered

34, 39; *tōγd-ān*, they went, 7, 8 (Zb. *ataγd*, he

entered; W. *tuk-an*, *cau-am*, *taγd-am*, *taχk*; S.

*tūd-ao*, *tečz-am*, *tūd-am*, *tūdij*; Š. . . . , *ti-am*,

*tūd*- or *tūd-am* . . . ; Yd. *liak*, to go).

*teγm*, W. *tāγm*, a seed (of a plant); (W. *taγm*; S. *tōγm*;

Yd. *tūγum*).

*taχsīm* (Zb.), division, apportionment. Ar.

*taχt*, a throne, 31 (bis). Prs.

*tillā* (Zb.), gold (W. *tillā*; S. *tillā*; Yd. *tilla*). Prs.

*tuld*, W. *lok*, a rag (W. *lok*; S. *tsaul*).

*talχā*, bile, gall; sg. acc. *talχā-i*, 27 (W. *talχāh*; S. *trāc*,

*talχā*; Š. *talχa*; Yn. *talχa*). Prs.

*talapi*, thou desirest, 32; *tildpum*, I desire, 23; *taldpum*,

I desire, 33 (S. *tālibt-ao*, *tālāb-am*, *tālibt-am*, *tālibtj*,

to desire; Š. *tālābum*, I desire).

*talpak*, W. *pukāl*, a fur cap (W. S. *tumay*).

*tāna*, W. *tāna*, the body (Š. *tanā*; Yd. *tonoh*).

*tangiš*, W. *tarāng*, a saddle-girth (W. *tarāng*; S. *türong*).

*tunuk*, W. *sanār*, thin, slender (W. *sanār*; S. *tanük*;

Yd. *tunkā*).

*túpan*, W. *pulk*, a tassel (W. *pulk*; S. *pülk*).

*tar*, prep., to (motion towards), 15, 21; into, 13; on to,

18 (bis), 20 (bis), 27, 31 (bis); (W. S. Š. *tar*).

*tār*, a fold of cloth (W. *tā*; S. *tu*).

*tārikān*, W. *naŷdīn*, adv., before daybreak, early in the morning (W. *naŷdīn*; S. *piḡān*).

*trās*, fear; *trās kul*, he feared, 38.

*truš*, W. *trūc*, bad tasting, bitter (W. *trāc*; S. *trāc*).

*tāt* (30) or *tot*, W. *tat*, a father (Zb. *tāt*, *tā*; W. *tāt*; S. *pīd*; Š. *peđ*, *dād*; Sg. *tāt*; Mj. *tāt*; Yd. *tatt*; Yn. *dādā*).

*tuwūr*, W. *tipār*, an axe, a hatchet (Zb. *tewār*; W. *tipār*; S. *balḏāh*). Prs. *tabar*.

*tāzu* (24, 25); *tāza* (20) or *tīzu* (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

*tēz*, W. *tāyḏ*, sharp (W. *tuḡḏ*; S. *tēid*; Yd. *turḡoh*).

*tāziāna* (Zb.), a scourge, lash, whip. Prs.

*tsa*, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36.

The final *a* is sometimes dropped, as in *ts-χē*, from thine own, 10; *tsa wadak*, 21, 22, 34, or *ts-wadak*, 7, from there (Zb. *tsa*; W. *tsa*, *sa*; Yn. *ci*). Cf. Zb. *tsū*, from him, etc.

*tse* (18) or *tsē* (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to "if"; *tse wunī*, he may be, or (if) he be, 18; *lukm tsē šu*, (if) there be an order, 24; *tsē-rang*, whatever kind of, 18 (Zb. *ke*; W. *su*; S. Š. *tsa*, cond. particle). Cf. *zu*, 2.

*tsū* (Zb.), from this, see *i*, 1.

*tsāfur*, W. *tsabur*, Yz. *cēr*, card., four (Zb. *tsafūr*; W. *tsabūr*; S. *tsavur*; Š. *tsavōr*; Sg. *safor*; Mj. *cafūr*; Yd. *cēr*, *tifār*).

*tsχē*, see *tsa*.

*tsām*, W. *cōzm*, the eye, 6, 7, 10, 11, 17, 18 (bis), 20 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. *tsām*; W. *cōzm*; S. *sem*; Š. *sem*; Sg. *sām*; Mj. *cām*; Yd. *ām*).

*tsumānd*, how much? how many? some (Zb. *tsamēnd*; W. *tsum*, *sum*; S. *tsund* (how much? how many?); Yd. *cand* (how much? how many?)).

*tsa-na* (Zb.), what? see *cīz*.

*tsand*, some, several, 3, 32. Cf. *cand*.

*tsārik*, W. *yāst*, a shed, a mactān (W. *yōst*; S. *kaptī*, *alajūk*).

*tsārling*, W. *lōng*, a leg (W. *lōng*; S. *lang*; Š. *linṅ*; an animal's leg)

*tswādak*, see *tsa*.

*tswēnd*, W. *cawān*, an apricot (W. *ciwān*; S. *nōš*; Š. *nāš*;

Mj. *cerī*; Yd. *cīre*).

*tsīz* (Zb.), what? see *cīz*.

*tsīzē* (Zb.), whatever.

*wa*, he, 18, 20, 27; that (adj.), 33; *i* or *wi*, his, see *i* 1; *wan*, him, 19 (bis); it (acc.), 18; that (acc. subst.), 33; *wēv*, of them, their, see *i* 1 (Zb. *ao*, sg. obl. *yū*, *ū*, *wū*, *wō*, pl. *āwend*, obl. *āwenda*; W. *yao*, sg. obl. *yao*, pl. *yāšt*, obl. *yav*; S. *yū*, sg. obl. *wi*, pl. *wo*, obl. *wief*, *wōv*; Š. *yū* or *yid*, obl. sg. *wi* or *wum*, pl. *wā*, obl. *wief*; Mj. *wo*, sg. obl. *wan*, pl. *wai*, obl. *waf*; Yd. *hāroh*, sg. obl. *-wan*, pl. *hāreh*, obl. *-af*; Yn. *an*, sg. obl. *awi*, pl. ? *antil*, obl. *anti*).

*wō*, 1 (Zb.), conj., and. Cf. *za*, 1.

*wō*, 2, *wū* (Zb.), see *wa*.

*wuc*, W. *wīc*, a cloth-eating moth, a wood-worm (W. *wīc*; S. *kuwāh*).

*wōda* (Zb.), there, see *waduk*.

*wud*, he took away, 13 (bis), see *ussum*.

*wud*, he, it, or there was, 19, 22, 34; *wud-um* (-*īm*), I was, 15; *wud-at*, thou wast, 14; *wuduk-at*, thou hast become, 18; *te vūnī*, he may be, 18 (Zb. *wod*, he was; S. *vūl*, he was; *vedj*, he has been; *vīd*, he may be; Š. *vōd*, he was; *vudj*, he has been; *vēd*, he may be; Mj. *vīa*, he was; Yd. *bīoh*, he was; Yn. *awu*, he was).

*waduk*, there, 34; *tsa waduk*, from there, thence, 19, 21;

*ts-wādak-ān*, from there they, 7. Cf. *tsa* (Zb. *wōda*; W. *drā*; S. *ūm*; Š. *yum-andē*; Yd. *hūre*). Cf. *dak*.

*vāydl*, a night-spectre that eats people, a nightmare, 14.

Cf. *lēw* (W. *vāydl*; S. *vōid*).

*vajab*, W. *avart*, a span (measure); (W. *avart*; S. *vārdord*).  
*vujifijāk* (Zb.), a woman (Yd. *žinkoh*).

*vajer*, W. *pürz*, Yz. *šām*, evening (W. *pürz*; S. *biurn*,  
*χum*; Yd. *šām*). Cf. *vužēr*.

*wak* or (37, bis) *wok*, W. *ūi*, Yz. *wōy*, card., one, 1 (bis), 12,  
 23; a (indefinite article), a certain, 5, 9, 10, 12, 14  
 (quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis);  
 (Zb. *wok*; W. *īv*, *ī*; S. *īv*, *ī*; Š. *yīw*, *yī*, *ī*; Sg. *vāk*;  
 Mj. Yd. *yū*; Yn. *ī*).

*wek* or (18) *vēk*, W. *yupk*, water, 18; *wek-togdok*, W. *cāl*,  
 a well, pool, marsh (Zb. *wēk*, *wē*; W. *yupk*; S. *χāts*;  
 Š. *šats*; Sg. *vīk*; Mj. *yāoya*; Yd. *yur-y*, water;  
 Zb. *payao*; W. *cal*, a well).

*wok*, see *wak*.

*voks*, W. *fuks*, a serpent, a snake (W. *fuks*; S. *tafūsik*;  
 Mj. *yīž*; Yd. *īž*).

*vēχ*, W. *zaχ*, a twig (W. *yaχ*; S. *pūtāq*).

*waχt*, a time, a period of time, 14 (Zb. *waχt*). Ar.

*wula* (Zb.), postposition, before, in front of.

*wūlvuš*, W. *pārmeyung*, a trouser-band (Sg. *valvūs*).

*wan*, see *wa*.

*wēn*, W. *wuχun*, blood (W. *wuχun*; S. *waχīn*; Š. *wiχīn*;  
 Sg. *vain*; Yd. *īnoh*).

*vīn*, W. *reyiš*, a beard (Zb. *vīn*; W. *reyiš*; S. *bun*; Š. *bon*;  
 Mj. *yāpžuh*; Yd. *yārzoh*).

*wānd* (Zb.), see *vāst*.

*vīnd* (Zb.), he saw; *vīnum*, I see (W. *wīng*, *wīn-am*,  
*wīnd-am*, *wīnetk*; S. *wānd-ao*, *wēin-am*, *wānd-am*,  
*wāndj*; Š. *wīnt-ao*, *wīn-am*, *wīnd-am*, *wīndj*).

*vānjī*, Sg. *vanjīn*, a robe, a cloak (Zb. *wanjī*; W. *bōt*;  
 S. *lāl*; Sg. *vanjīn*).

*wānīs*, W. *rayūm*, a female calf.

*wanuw*, call ye, summon ye (impre.), 28.

*wru*, W. *yurm*, the forearm (W. *yurm*; S. *cerōst*; Sg. *qāqi*).

*var*, W. *bār*, a door, 37; *var*, W. *vic*, outside; *tsa var*, from the door, from inside, 36 (Zb. *war*; W. *bār*; S. *divār*; Š. *divē*; Mj. *labra*; Yd. *luvor*; Yn *divar*, a door; W. *vīc*; S. *vāc*; Š. *vāj*, outside).

*var*, W. *vūr*, a load (W. *vūr*; S. *wēz*; Š. *wiz*).

*vrūd*, W. *vrūt*, a brother (Zb. *warūd*; W. *vrūt*; S. *vrōd*; S. *vrōd*; Sg. *vurd*; Mj. *werai*; Yd. *vrai*).

*varf*, W. *zam*, Rōšāni, *žiniž*, snow (W. *zam*; S. *zumān*; Š. *ziniž*; Sg. *varf*; Mj. *vārfa*; Yd. *werfoh*). Prs.

*vrok*, W. *yāš*, a horse (Zb. *verāk*; W. *yāš*; S. *vurj*; Š. *vory*; Sg. *vorāk*; Mj. *yāsap*; Yd. *yasp*). ? Av. *aurvat(aka-)*, see § 17.

*waruk*, W. *wārūk*, a lamb (W. *wurk*; S. *būrqā*; Š. *warg*).

*vrīs*, W. *vruo*, the eyebrow (W. *varāo*; S. *varāo*; Š. *vrur*; Sg. *vrīc* (?)).

*wōrts*, W. *wōle*, a quail (W. *wole*; S. *bandānāh*).

*werāz* (Zb.), adj., high, tall; adv., up. Cf. the next.

*vrāzā*, W. *vorz*, a mountain height (W. *wuc*; S. *tēr*; Sg. *vraz*; Mj. *valyu*, up). Cf. the preceding and *wužduk*.

*vāse*, W. *vāci*, cotton thread (W. *wasē*; S. *padets*). Cf. *wāš* and *vuš*.

*vasīn*, W. *pisān*, a whetstone (W. S. *pasīn*).

*vīst*, he bound, he tied, 27 (Zb. *wānd*, bind thou (impv.); W. *wand-āk*, *vānd-an*, *vāst-am*, *vandeth*; S. *vist-ao*, *vīnd-am*, *vūst-am*, *vūstij*; Š. *vist-ao*, . . . , *vūst-am*, . . . ).

*wustuk*, W. *yaic*, a bone (W. *yaic*; S. *utxān*; Š. *sitxān*; Sg. *āstāk*; Mj. *pāstī*; Yd. *yestoh*).

*wāš* (Zb.), a rope (S. *vūχ*). Cf. *vāse* and *vuš*.

*viš*, 1, W. *pīp*, a bed (W. *pīp*; S. *babēr*; Š. *birēj*).

*viš*, 2, postposition, below, 20 (Zb. *vīš*, down, below).

*vuš*, a rope (Zb. *wāš*; W. *šivan*; S. *vūχ*; Š. *kamand*; Yd. *tanau*).

*wīst* (Zb.), card, twenty (W. *wīst*; S. *vist*; Yd. *wīstoh*).

*watik*, W. *tui*, a feast.

*vuts* (Zb.), an uncle.

*wēv*, see *i* 1.

*wuz*, W. *tūγ* or (male) *buc*, a goat, 17 (bis), 26; acc. sg., *wuz-i*, 27 (Zb. *wuz*; W. *tuy*, *buc*; S. *vāz*, *reidz*; Š. *vāz*; Sg. *wuz*; Mj. *vorah*; Yd. *vizoh*).

*wazīr*, viziers, 16; *waẓīrā-bā*, to the viziers, 16; *wazīrāw*; viziers (acc. pl.), 21; *tsa wazīrāw*, from the viziers, 22.

*wuzwusāk*, W. *δūs*, a wasp (W. *dōs*; S. *harī*).

*wuẓluk*, W. *wuc*, high; W. *worz*, long (W. *wuc*; S. *biliq*, *biland*; Yd. *biland*, high; W. *worz*; Yd. *van*, long).

Cf. *wāzā*.

*wuẓēr*, evening, 12; see *vajer*.

*yau*, W. *zuu*, provisions, supplies, cereals (W. *zūu*; S. *zuu*).

*yū* (Zb.), see *wu*.

*yaf* (Zb.), found (Prs. *yāftan*).

*yōγ*, W. *sunwar*, a yoke (W. *sivar*; S. *yūγ*).

*yurχ*, W. *pōšk*, animal's droppings (W. *pōšk*; S. *bukān*).

*yetik*, W. *skōrd*, a bridge (W. *skord*; S. *yēid*; Yd. *yēyah*).

*yatīm* (Zb.), a servant. Ar.

*yuz*, W. *γūz*, fuel (W. *γūz*; S. *žez*; Š. *žiz*; Sg. *yū*; Mj. *ezma*).

*yāzda*, W. *das-tiw*, card, eleven (W. *das-tiw*; S. *dēs-at-t*; Š. *dīs-et-yīw*; Yd. *luss-yū*). Prs.

*za*, 1, and 13 (Zb. *wō*; W. S. *at*; Š. *et*; Yd. *ū*).

*zu*, 2, rel. pron. subst., which, 34. Cf. *te*.

*ziād* (Zb.), Superfluity, abundance. Ar.—Prs.

*zadund* (Zb.), so much (S. *dund*).

*zāγcuk*, W. *svats*, a chough (W. *swāts*; S. *γoy*).

*zāγd* (Zb.), see *zānz*.

*zōγd*, see *zānz*.

*zöl*, W. *drōst*, the sleeve of a garment (W. *drōst*; S. *zül*).

*zül*, W. *žol*, a bell (W. *žul*; S. *γül*).

*zalul* (Zb.), necessary. Ar. *zarūr*.

*zāman*, W. *zah*, a child, infant (Zb. *zāman*; W. *zāh*, *zaman*; S. *bacāh*).

*zamīn* (Zb.), land. Prs.

*zīn* (Zb.), a saddle. Prs.

*zinda* (Zb.), alive. Prs.

*zung*, W. *brīn*, the knee (W. *brīn*; S. *zūn*; Š. *zân*;

Sg. *zong*; Yd. *zik*).

*zānz* (if) he takes, 17; take thou (impve.), 33; *zānzū*, he may take, 18 (bis); *zōyḍ*, he took, 27, 37; *zōyḍ āyad*, he took (and) came, he brought, 27 (Zb. *zāyḍ*, he took; S. *zoxl-ao*, *zōz-am*, *zuxl-am*, *zuxltj*, to take; Š. *zāxt*, he took).

*zū* or (30, 31) *zus*, W. *pōlr*, a son (Zb. *zūt*; W. *pōlr*; S. *pōts*; Š. *pūts*; Sg. *zamānuk*; Mj. *pūr*; Yd. *pūser*; Yn. *zūta*).

*zūt* (Zb.), see *zus*.

*zīvuk*, W. *zik*, the tongue (Zb. *zeruk*; W. *zik*; S. *ziv*; Š. *zēv*; Sg. *zulūk*; Yd. *zevīr*).

*zūndākī* (Zb.), famine.

*zūnduk*, or (4) *zūnduk*, or (8) *zānduk*, W. *marz*, hungry (W. *marz*; S. *marzānj*; Š. *gušna*; Yd. *ūšia*; Yn. *divaz*).

*zūnj*, W. *kōnd*, a wife (Zb. *kāe*; W. *kōnd*; S. *qīn*; Š. *qīn*, *zīn*; Mj. *zīngū*; Yd. *ūloh*).

*zūnum*, I will kill, 22 (S. *zed-ao*, *zān-am*, *zed-am*, *zūdj*; Š. *zīd-ao*, *zīn-am*, *zīd-am*, . . . ).

*zūvāk* (Zb.), a deer.





# ENGLISH-ISHKASHMI-ZEBAKI- WAKHI-YAZGHULAMI VOCABULARY

(Including a few words from other Pāmīr languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of Wakhī and Sarīqōlī in JASB. xlv (1876), pt. i, pp. 192 ff. This has been done in order to facilitate comparison with these languages.

a, Iś. *wak*; *wok*; Zb. *wok*, -e.

adze, Iś. *petχun*; W. *wajāk*.

after, Zb. *ci-pašt*.

again, Zb. *dō-mas*.

alas, Zb. *afsūs*.

alive, Zb. *zinda*.

all, entire, Iś. *dziglak*, *gul*; W. *kōšt*; Zb. *juk*, *saf*.

Cf. "complete".

always, Zb. *mudām*.

amongst, Iś. *dārūn*, *darūn*; Zb. *ku . . . 'gal*, *tsu . . . māben*. Cf. "midst".

and, Iś. *za*; Zb. *ī*, *wō*.

anger, Iś. *γazub*.

angry, Zb. *χufu*.

animal's droppings, Iś. *yarχ*; W. *pōšk*.

any: at any time, Zb. *hec waxt*, *kudām waxt*; anyone, Zb. *hec-kā*; anything, Iś. *hē ciz*.

apple, Iś. *mīnd*; W. *mūr*.

apricot, Iś. *twēnd*; W. *cuwān*.

arise: he arose, Iś. *χut*; I arise, Zb. *χezup*; stand thou up (impve.), *χez*; he arose, Zb. *χet*.

armful, Iś. *kaš*; W. *pāz*.

armpit, Iś. *kaš-viš*; W. *kalbun*.

arrow, Iś. *pūcun*; W. *wuc*.

as, as if, as though, Zb. *gūyā-ke*.

ashamed, Zb. *šarmindī*.

ashes, Iš. *usur*; W. *parg*.

ask, he asked, Iš. *frut*; Zb. *ferūt*.

ass, donkey, Iš. *χur*; W. Zb. *χūr*.

assembled, Iš. *gūl*.

awl, Iš. *andervun*; W. *tsarz*.

axe, Iš. *tuwun*; W. *tipār*; Zb. *tewār*.

back (of a man or woman), Iš. *kunṣk*; W. *dām*; Zb. *dām*,  
*med*.

bad, wicked, Iš. W. Zb. *šak*.

bad tasting, bitter, Iš. *truš*; W. *trüc*.

baking-pan, Iš. *usid*; W. *sāt*.

barley, Iš. *urwus*; W. *yirk*.

be: Iš. thou art, *-at*; *is*, *āst*; he may be, *wunī*; I was,  
*vud-īm* (or ? *-um*); thou wast, *vud-at*; he, she, or it  
was, *vud*; thou hast become, *vuduk-at*; Zb. thou art,  
*āstai*; is, *āst*, *-a*, *-ai*, *-et*, *-t*; he was, *wod-a*, *wod*; he  
was for me, *wod-am-a*.

beak, Iš. *nāl*; W. *nüch*.

hear (subst.), Iš. *χurs*; W. *náyordum*.

beard, Iš. Zb. *vīn*; W. *reyiš*.

beat, see "strike".

because, Zb. *ke*, *tsīz-bā ke*.

become: Iš. it becomes, *šu*; wilt thou become, *šui*; it will  
become, *šu*; (if) it become, *šu*; it may become, *šu*;  
I became, *šud-īm*; he became, *šud*; she has become,  
*šuduk*; thou hast become, *šuduk-at*; Zb. I become,  
*šom*; it becomes, *šūai*; become (impv.), *šū*; I became,  
*šud-em* (or *-im*); he became, *šul*. See also "be".  
Cf. "go, move to".

bed, Iš. *viš*; W. *pīp*.

beetle, Iš. *batuk*; W. *urt*.

before (place), in front of, Iš. *sar dā*; Zb. *tsa*,  
*wula*, *jā*.

behind, Zb. *ci-pušt*, *ka* . . . *ci-pušt*.

bell, Iś. *zūl*; W. *žol*.

belly, stomach, Iś. Zb. *dēr*; W. *dūr*.

below, Iś. *viš*; below it, *pī bun*; Zb. *pa* . . . *viš*.

Cf. "down".

big, see "great".

bile, gall, Iś. *talχā*.

bind, tie: Iś. he bound, *vāst*; Zb. impve., *vānd*.

birch, Iś. *bruj*; W. *furz*.

bird, Zb. *purinda*.

bit (horse's), Iś. *danū*; W. *jaoji*.

bitter, see "bad tasting".

black, Iś. *šu*; W. *šū*.

blind, a blind man, Iś. *kūr*.

blood, Iś. *wēn*; W. *wuχun*.

blue, Iś. *kabūt*; W. *sāvz*.

• blunt, stupid, Iś. *leu*; W. *māg*.

body, Iś. W. *tūna*.

body, middle of the, see "waist".

bone, Iś. *vastuk*; W. *yaic*.

boōt (rough, of untanned leather), Iś. *kord*; W. *šūšk*.

bosom, Iś. *cīci*; W. *hap*.

both, Iś. *arvādak*.

bottom, Iś. *bun*, in *pī bun*, below it.

bow (to shoot with), Iś. *γūluk*; W. *sambānak*.

box, Iś. *sandūq*.

boy, Zb. *zūman*.

branch (of a tree), Iś. *šoχeuk*; W. *solχ*.

bread, Iś. Zb. *gā'lu*; W. *χoc*; Sg. *χéstu*. Cf. "food".

breakfast, see "midday meal".

breast, Iś. *pēšbar*; W. *pūz*; Zb. *baī*. Cf. "embrace".

breathing-difficulty, see "height-sickness".

brick (piece of), clod (of earth), Iś. W. *šolg*.

bridge, Iś. *yetik*; W. *skōnd*.

bridle, Iś. *lajām*; W. *yīχān*.

bring: Iś. bring thou (impve.), *ižum*; bring ye, *ižmuw*;

he took and came, i.e. he brought, *zōyd āyad*; Zb. bring ye (impve.), *ižemar*.  
 broad, wide, Iś. *pām*; W. *kšād*.  
 brother, Iś. *vrūd*; W. *vrūt*; Zb. *warūd*.  
 bull, Iś. *kuzūk*; W. *drukš*; Zb. *kežūk*.  
 burnt, be : Zb. *hə* was burnt, *ted*.  
 bush-harrow, rake, Iś. *mā'lu*; W. *namuræg*.  
 but, Zb. *lēkin*.  
 butter, Iś. *vēyn*; W. *vōy<sup>u</sup>na*.  
 butterfly, Iś. *purparūnuk*; W. *pilpīluk*.  
 buy : thou boughtest, Zb. *ned-ē*; see "grasp".

calf, Iś. *štur*; W. *štūr*.  
 calf (female), Iś. *wānīs*; W. *vayūm*.  
 call, summon : Iś. call-ye (impve.), *wannu*; Zb. he called, *qūd*.  
 camel, Iś. W. *štur*; Zb. *uštur*.  
 camel's hump, Iś. *kōfān*; W. *kōp*.  
 canal, watercourse, Iś. *dēubār*; W. *wād*.  
 cap (tall, of sheepskin; Shaw, a skull-cap), Iś. *kālā*; W. *skīd*.  
 cat, Iś. W. *piš*; Zb. *puš*.  
 cattle, Iś. *māl*; Zb. *cārpāhui*. Cf. the next.  
 cattle (herd of), Iś. *cāru*; W. *cāt*. Cf. the preceding.  
 cave, Iś. *ambi*, *γār*.  
 cereals, see "provisions".  
 certainly, Zb. *zalul*.  
 cheek, Iś. *pešār*; W. *lung*.  
 cheese, Iś. *idgai* (of sheep-milk); W. *lindic*, *panir*.  
 child, infant, Iś. Zb. *zāman*; W. *zah*; Zb. *cut*.  
 chimney, see "hearth".  
 chough, Iś. *zāycuk*; W. *svuts*.  
 claw, talon, Iś. *cangāt*; W. *cungāl*.  
 cliff, see "stone".  
 cloak, clothes, Iś. *pošāk*; W. *bōt*.  
 cloak, robe, Iś. *vānji*; Sg. *vanjīn*; Zb. *wanjī*.  
 clod, see "brick (piece of)".

cloth (coarse cotton), Iś. *latā* ; W. *cül*.

cloth (bleached, coarse cotton), Iś. *kāni* ; W. *kinei*.

clothe (another person): Iś. clothing (verbal noun), *po-musuk* ; Zb. clothe ye, *pumelsav*.

cloud, Iś. *gūlbādūk* ; W. *mūr* ; Yz. *varm*.

cock, Zb. *kercūi*. Cf. "fowl".

cold (adj.), Iś. *sard* ; W. *sūr*.

collar (of a garment), Iś. *γol* ; W. *γaray*.

collect: he collected, Zb. *jam kal*.

comb, Iś. *šufān* ; W. *nabism*.

come: Iś. he came, *āγud*, *āγud* ; they came, *āγad-ān* ;  
Zb. I come, *isum* ; come thou (impv.), *is* ; he came,  
*āγud* ; he has come, *isūk*.

come back, see "return".

command (subst.), Iś. *hukm*.

complete, Iś. *līp* ; W. *tigēi*. Cf. "all".

conflagration, see "flame".

consoling, entreaty, Zb. *dilāsā*.

consume: he consumed, Zb. *kel kal*.

conversation, Iś. *gap*.

cooking-pot, cauldron, Iś. *cudan* ; W. *dēg*.

corpse, Iś. *muluk* ; W. *murtai*. Cf. "die".

cough, Iś. *χofuk* ; W. *kaχ*.

country, Zb. *mulk*.

cow, Iś. *γū* ; W. *γiū* ; Zb. *γūi*.

cradle, Iś. *šuwīn* ; W. *γawāru* ; Zb. *šuen*.

crooked, Iś. *kaš* ; W. *kard*.

cubit, Iś. *bāzu* ; W. *arut*.

cultivator, Zb. *dehqān*.

curds, Iś. *pōi* ; W. *pai*.

cut (past part.), Zb. *ket*.

cymbal, see "musical instrument".

cypress, see "juniper".

dancing, Zb. *raqqāsī*.

daughter, Iś. *udōγd* ; W. *dagd* ; Zb. *štāk*, *štākak*, *štā*.

daughter-in-law, Iś. *uznul*; W. *stax*.

dawn, morning, Iś. *rōz*; W. *ruχn*; Yz. *roχnzit*; at dawn, Iś. *sahar*.

dawn, daylight, Iś. *raušan*; W. *rōχn*; Yz. *rōšnakai*.

day, Iś. *rōz*; W. *rawār*; Yz. *miθ*; Zb. *mī*.

daybreak, see "morning".

debauchery, Zb. *bidmastī*.

deer, Zb. *zuwāk*.

desire: Iś. I desire, *talāpum*, *tilāpum*; thou desirest, *talapt*.

devil, Zb. *šuitān*.

die: Iś. he died, *mul*; Zb. I die, *murum*; die thou (impv.), *mur*; dead, *mul*.

dirt, Iś. *cirk*; W. *rēm*.

dish (wooden), Iś. *kāsa*; W. *kubūn*.

distant, see "far".

divide: he divided, Zb. *taχsīm kal*.

do, see "make".

dog, Iś. *kuđ*; W. *šac*; Zb. *ked*.

donkey, see "ass".

door, Iś. *var*; W. *bār*; Zb. *war*.

door-plug, Iś. *pālu-var*; W. *dustak*.

dove, see "pigeon".

down, Zb. *vīš*. Cf. "below".

draw (water from a well): Zb. (impv. sg. 2), *newar*.

dry, Iś. *kāk*; W. *wesk*.

duck, Zb. *murγavī*.

dung, Iś. *γudārga*; W. *karau*.

dust, see "earth".

dwel, see "sit".

each-other, Iś. *ham-digar*.

eagle, Iś. *ākāb*; W. *bispūr*.

ear, Iś. *γōl*; W. *γiš*; Zb. *γāl*.

earring, Iś. *gōš-vār*.

earth, dust, Iś. *šit*; W. *šit*.

eat : Iś. eating, food (verbal noun), *χaruk* ; I will eat, *χarum* ; Zb. *χaram*, I eat ; *χaren*, we eat ; *χaren*, they eat ; eat thou (impve.), *χar*.

egg, Iś. *glik* ; W. *tuχ-murγ*.

eight, Iś. *āt* ; W. *hāt* ; Yz. *hōšt* ; Zb. *ōt*.

elbow, Iś. *bāzu* ; W. *barut*.

eldest (of a family), Zb. *kuta*.

eleven, Iś. *yāzda* ; W. *das-īw*.

embrace, *bar*. Cf. "breast".

emerge, see "go out".

enter : Iś. he entered, *u-tōyd* ; Zb. he entered, *a-tayd*.

entrails, Iś. *récik* ; W. *šingar*.

evening, Iś. *vajar*, *vužēr* ; W. *pürz* ; Yz. *šām*.

expenditure, Zb. *χarc*.

eye, Iś. Zb. *tsām* ; W. *cōzm*.

eyebrow, Iś. *vrōts* ; W. *vrao*.

eyelid, Iś. *pātik* ; W. *pātak*.

fall : Zb. it falleth (a share falling to a person), *īdāwī*.

family, Iś. *miš-χēš* ; W. *χēš*.

famine, Zb. *žandākē*. Cf. "hungry".

far, distant, Iś. *dīr-šluk* ; W. *šīr* ; Zb. *dīr*.

fast (of a horse), Iś. *dzistuk* ; W. *rang*.

father, Iś. *tot*, *tāt* ; W. *tat* ; Zb. *tāt*, *tā*.

fault, Iś. *gunā*.

fear (subst.) : Iś. he feared, *trās kul*.

feast, Iś. *vatik* ; W. *tui*.

female, Iś. *šūts* ; W. *strei* ; Zb. *šec*.

fever, Iś. *tab-larza* ; W. *andāw*.

few, a, Zb. *tsamend*.

field, Zb. *kuštghāh*.

fifty, Zb. *panjāh*.

find, obtain : Iś. (if) he find, *āvīrī* ; find ye (impve.), *āvīraw* ; *avul*, he obtained ; Zb. I find, *avērum* ; I found, *avāl-am*. Cf. "found".

finger, Iś. *nirχok* ; W. *yāngl*.



- finger-nail, Iś. *ingituk*; W. *digör*.  
 fire, Iś. *rošni*; W. *raḡnig*; Yz. *yēts*; Zb. *rošnī*.  
 fireplace, see "hearth".  
 fist, Iś. *mut*; W. *müst*.  
 fit, worthy, suitable, Zb. *lāyiq*.  
 fitting, proper, Zb. *munāsib*.  
 five, Iś. Zb. *pūnz*; W. *pānz*; Yz. *pinzk*.  
 flame, Iś. *maruj*; W. *rauḡ*.  
 flame, conflagration, Iś. W. *sūz*.  
 flay, kill: Iś. he flayed, *kut*.  
 flea, Iś. *kūyiq*; W. *spanḡanj*.  
 flee: Zb. he fled, *just*.  
 flour, Iś. *uluk*; W. *yumj*.  
 flower, sprout, Iś. *gulok*; W. *spruḡ*.  
 fly (subst.), Iś. *paṣu*; W. *maks*.  
 foam, Iś. *ḡafuk*; W. *ḡuf*.  
 fold (of cloth), Iś. *tūr*.  
 food, Zb. *gāla*, *gāla-mālū*. See "bread".  
 foolish, Iś. *bē-fām*, *nāfam*.  
 foot, Iś. *pu*; W. Zb. *pūd*.  
 for, Iś. Zb. *bā*; Zb. *ḡātir*.  
 ford, Iś. *guzar*; W. *türt*.  
 forearm, Iś. *vru*; W. *yurm*.  
 forehead, Iś. *pešāni*; W. *ruk*.  
 found, Zb. *yaf*.  
 four, Iś. *ṣafur*; W. *ṣabur*; Yz. *cēr*; Zb. *ṣafūr*.  
 fowl, Iś. *kurcīn*; W. *körk*; Zb. *kercūn*.  
 fox, Iś. *urwēs*, *ūrḡēsak*; W. *naḡcīr*.  
 friend, Zb. *hamrah*.  
 frog, Iś. *mūkuduk*; W. *mukt*.  
 from, Iś. Zb. *ṣa*; Zb. from among (two), *ṣa . . . māben*;  
     from this, *ṣī*; from him, *ṣū*; from them, *bāwend*.  
 front, Iś. in front of, *sar ḡā*. Cf. "before".  
 frost (white), see "white frost".  
 fuel, Iś. *yuz*; W. *yūz*.  
 full, replete, see "satisfied".

fur cap, Iś. *talpak*; W. *ṛṣkāl*.  
fur-robe, Iś. *rušt*; W. *karast*.

girl, Zb. *šāk*. Cf. "daughter".

girth (of a saddle), Iś. *tangiš*; W. *tarāng*.

give: Iś. I will give, *dayum*; give thou (impve.), *dai*; he gave, *dūd*; Zb. give thou (impve.), *dai*; thou gavest, *dūd-i*; he gave, *dūd*; he has given, *dūdāk*.

go, move to: Iś. go thou (impve.), *šu*; he went, *šud*; they went, *šud-ān*; Zb. I go, *šom*; he may go, *šūai*; walk thou (impve.), *šā*; he went, *šud*. Cf. "become".

go, walk, depart: Iś. he departed, *tōyd*; they went, *tōyd-ān*.  
go in, see "enter".

go out, emerge: Iś. he went out, *nušt*; Zb. he emerged, *našet*.

goat, Iś. *vuz*; W. *tuy* (male, *buc*); Zb. *quuz*.

goat (small), see "kid".

God, Iś. *χudī*; Zb. *χudī*.

gold, Zb. *tilā*.

good, Iś. *frī*, *nēk*; W. *bāf*; Zb. *ferī*.

gorge, see "ravine".

grandchild (m. or f.), Iś. *nirvus*; W. *nūpus*.

grandfather, Iś. *bōbō*; W. *pūp*.

grandmother, Iś. *bībī*; W. *mām*.

grasp, seize: Iś. he may grasp, *nasu*; he grasped, *nad*; Zb. take thou (impve.), *nast*; he took, he bought, *ned*; he has married (so and so), *nadāk*.

grass, Iś. *uš*; W. *vuš*.

graze: Zb. he is grazing (cattle), *bi-carānā*; for grazing (infin. of purpose), *cārāndani*.

great, big, Iś. *kutta*; W. *lup*; Zb. *kata*.

green, Iś. *sabz*.

hair (on the body), Iś. *γēmuk*; W. *rip*; Zb. *seyund*.

half, Zb. *nīm*.

hand, Iś. *dust*, *d-ust*; W. Zb. *dāst*.

hand, hollow of, see "hollow" and "handful".

handful (double), hollow of both hands, Iś. *muḥ*; W. *muc*.

handsome, beautiful, Zb. *feri*. Cf. "good".

hard, Iś. *kullaχ*; W. *tung*.

hare, Iś. *si*; W. *süi*.

harlot, Zb. *kunganī*.

hatchet, see "axe".

he, she, it, that: Iś. *he, wa*; that, *wa, dār*; his, *wi, i*;

her, *i*; its, *i*; him, *wan*; it (acc.), *wan*; that (acc. subst.), *wan*; their, *wēv*; they, *-ān*; Zb. *he, she, it, that, ao, -a*; him, her, it, *yā, ā, wō, wā, -a*; his, her, its, *yā*; gen. abs. sg. *yānan, yānen*; they, *āwend*; their, *āwendā*; theirs, *āwendēn*.

head, Iś. *sur, sār*; W. *sur*; Zb. *sōr*.

head (back of), Iś. *epōšt*; W. *tor*.

hear: Iś. *he heard, sād*.

heart, Iś. *arzik*; W. *prāw*; Zb. *āzak, āzen*.

hearth, fireplace, chimney, Iś. *digdān*; W. *duldung*.

heat, Iś. *gārmī*; W. *lāv*.

heel, Iś. W. *pāšna*.

height (of a mountain), a mountain height, Iś. *wāzā*;

W. *worz*.

height-sickness (from rarefaction of air), W. *sāḍya*; Turkī, *tütak*.

hem (of a garment), Iś. *pāšūzan*; W. *pārsis*.

here, Zb. *māduk*, see *duk*.

hidden treasure, Iś. *χazīna-i-yāib*.

high, Iś. *wūžduk*; W. *wuc*; Zb. *werāz*.

hill, Zb. *alaχ*.

hillock, Iś. W. *buk*.

hip, Iś. *šinj*; W. *šanj*.

hoar frost, see "white frost".

hollow of the hand, Iś. *kaf*; W. *pān*.

hornless, Iś. W. *kal*.

horse, Iś. *wrok*; W. *yaš*; Zb. *verāk*.

horse-clothing, Iś. *curgī*.

hot, Yz. *kaš*.

house, Iś. *χān*; W. *χūn*; Zb. *χān*, *χā*, *χānavār*.

how many? how much?, some, Iś. *tsumānd*; Zb. *tsamend*.

hump-backed, Iś. *pok*; W. *pruk*.

hundred, Zb. *sut*.

hunger, Zb. *žundākī*. Cf. "famine".

hungry, Iś. *žunduk*, *žunduk*. Cf. "famine".

husband, Zb. *māl*.

husks (fodder), Zb. *safākī*.

hut (on the summer grazing-ground), Iś. *krīc*; W. *ktic*.

I, Iś. *az*, *-im*, *-īm*, *-um*; to me, *mam-bā*; my, *man*;  
Zb. I, *az*, *-im*, *-em*, *-īm*; me, for me, *mak*, *-am*; to  
me, *men-bā*; my, *men*; mine, *menen*; we, *mōχ*; us,  
our, *mōc*; ours, *mōcen*.

ibex, Iś. *buc*; W. *yukš*.

if, Iś. *agor*, *tsē*; Zb. *ke*.

in, Iś. *dar*, *pa*, *po*; in it, *pī*; Zb. in, *ka*, *pa*, *pēž*; inside,  
*pa . . . tāy*.

into, Iś. *darūn*; Zb. *ka*, *pa*.

iron, Zb. *šepm*.

it. see "he".

jar, large cup, Iś. *rakībī*; W. *pīl*.

jaw, Iś. *ālāša*; W. *zanāχ*.

journey, Iś. *safar*.

judge, Zb. *qāzī*.

juniper (Shaw's cypress), Iś. *arca*; W. *yarz*.

keep thou (impv.), Zb. *nigah kun*.

kid, small goat, Iś. *štunuk*; W. *cōy*; Zb. *šitanak*.

kill: Iś. I will kill, *žunum*.

kind: of whatever kind, Iś. *tsē rang*.

king, Iś. *pādšā*, *pādšā*; of, or belonging to, a king, Iś.  
*pādšā-na*.

kiss, Zb. *bah*.

knee, Iš. *zung*; W. *brîn*.

knife, Iš. *kel*; W. *köž*.

knot, Iš. *gîre*.

lad (strong), see "man":

ladder, Iš. *šātu*; W. *vaḫār*.

lamb, Iš. *waruk*; W. *würk*.

land, Zb. *zumîn*.

large, see "great".

last: last year, Yz. *par-wēs*.

leading (the act of), Iš. *kutâl*.

leaf (of a tree), Iš. *barg*; W. *palc*.

lean, see "thin".

leg, Iš. *tiw-lîng*; W. *lông*.

light, lamp, candle, Iš. *cîrûr*.

light: Iš. light thou, sêr thou alight (impve.), *pedîn*.

lightning, Iš. W. *âtîšuk*.

lip, Iš. *lav*; W. *lafe*.

listen, give ear: Iš. they listened, *apuxt-ân*.

little, small, Iš. *c'îtokok*; W. *dzaklâi*; Zb. *cuł*.

live, abide, see "sit".

liver, Iš. *gōla*; W. *woltuk*.

load, Iš. *vur*; W. *vūr*.

lock, Iš. *uškuz*; W. *úšik*.

long, Iš. *wužduk*; W. *vorz*.

longing, Zb. *armûn*.

lose: Zb. he lost, *apnît*, *apêl*.

louse, Iš. *spil*; W. *šîš*.

low, not elevated, Iš. *kalapo*; W. *past*.

lucerne, Iš. *purik*; W. *ujirk*.

"mâcân," see "shed".

mad, Iš. *lêv*.

magpie, Iš. *kévžuk*; W. *karjōps*.

make, do: Iš. I will make, *kunum*; make thou (impve.),

*kûn*; he made, he did, *kul*, *kûl*; thou madest, *kûl-ut*;

they made, *kul-ān*; Zb. to do, to make (infinitive), *kunāk*;  
I make, I do, *kenam, kunam*; we make, *kunen*; make  
thou (imperative), *kun*; I did, *kul-im*; he did, *kul*; they  
made, *kul-en*.

male, Iš. *nar*; W. *γōš*; Zb. *nar*.

man, Iš. *ādām*; men, *ādām*; Zb. *ādām*.

man, *cir*, a strong lad, Iš. *mulūk*; W. *ḡai*; Zb. *mālūk*.

manifest, ready for use, Iš. *paiddā*.

mantilla (woman's), Iš. *pakol*.

many, Zb. *jai*.

mare, Zb. *hailal*.

marry, see "grasp".

marsh, see "well".

me, see "I".

meat, flesh, Iš. *puḍf*; W. *gōšt*.

merchant, Zb. *bāzargān*.

merriment, rejoicing, Zb. *χašwaχtī, χušwaχtī*.

message, Zb. *pēyām*.

midday, see "noon"; midday meal, breakfast, Iš. *flā'vuk*;  
W. *cāšt*.

midst, middle, Iš. *mābāin*; W. *malūng*. Cf. "amongst".

milk, Iš. *χum*; W. *žarž*: milk (thick after calving),

beestings milk, Iš. *filla*; W. *pīχ*.

mill, watermill, Iš. *χulāri*; W. *χudārg*; the funnel-  
shaped feeder of a mill, Iš. *kā'suk*; W. *dūr*.

moon, Iš. *mā*; W. *mūi, žmak*; Yz. *māst*; Zb. *ilmēk*.

moraine, see "place covered with stones".

morning, see "dawn"; early in the morning, before  
daybreak, Iš. *tārikān*; W. *nuydīn*.

moth (that eats clothes), a woodworm, Iš. *wic*; W. *wic*.

mother, Iš. *nān*; W. *nān*.

mother-in-law, Iš. *χuš*; W. *χaš*.

moustache, Iš. *šabrut*; W. *burut-šapar*.

mouth, Iš. *fus*; W. *γaš*; Zb. *fōts*.

much, Zb. *jai*.

mud, see "quagmire".

musical instrument (of the cymbal kind), Iś. *daf*; W. *dóric*.

"mussuk," a goat-skin used for swimming, Iś. *deš*;

W. *ḍātsk*; a small mussuk, Iś. *kulvar*; W. *pitvar*.  
my, see "I".

name, Zb. *nēm*.

narrow, tight, W. *tung*.

nayel, Iś. W. *nāf*.

near: Iś. near the king, *pālsā dāt*; Zb. near, *qarīb*, *ja*,  
*ka* . . . *gul*.

needle, Iś. *šutun*; W. *sils*.

needy, poor, Zb. *šilaχ*.

nephew, Iś. *χēr*; W. *χuryān*.

nest, Iś. *šab-gāh*; W. *yōtr*.

net (for catching birds), Iś. *halka*.

new, Iś. *natwik*; W. *šōyd*.

news, information, Iś. *χabar*.

night, Iś. *šab*, *šub*; W. *nāyā*; Yz. *šāb*; Zb. *feršun*.

nightmare, night-spectre, Iś. *lāv*, *vāyā*.

nine, Iś. *naw*; W. *nāo*; Yz. *nā*; Zb. *naw*.

no, Zb. *ne*, *nō*.

noise, sound, *āwāz*.

noon, midday, Iś. *mai*; W. *maḍūr*; Yz. *niθmul*.

nose, Iś. *nīs*; W. *mis*; Zb. *nīs*.

not, Iś. *na*, *nus*; Zb. *ni*, *n'*, *nas*; I am not, Zb. *nast-em(-im)*.

now, Zb. *psah*.

O, Iś. *ai* (contemptuously), *ē* (respectfully); Zb. *ēh*  
(respectful).

obtain, see "find".

of, belonging to, Iś. *-na*; Zb. of, *-e* (*iḫāfat*).

on, upon, Zb. *ka*, *sar*, *ka* . . . *sar*.

on to, Iś. *tar*.

on you be the peace, Iś. *alawikam as-salām*.

one, Iś. *wak*, *wok*; W. *ūi*; Yz. *wōγ*; Zb. *wok*.

open: Iś. he opened, *at kul*.

ornament (on the person), Iš. *marján*; W. *satk*.

other, Iš. *an*; W. *yan*.

outside, Iš. *var*; W. *vic*.

ovis Poli; Iš. *surxa*; W. *rış*.

own: Iš. my own, thine own, his own, *xē*; from thine own, *txē*; Zb. own, *xē*. Cf. "self".

parched grain ground into meal, *sattā*, Iš. *put*; W. *pöst*.

partridge, Iš. *ujinj*; W. *chör*.

pass: Iš. (time) passed, *şuxt*; Zb. I passed over, *şext-am*.

patch (in a garment), Iš. *labad*; W. *pšin*.

peace be on you, Iš. *as-salām alaikum*.

pearls, Iš. *durr*.

perspiration, sweat, Iš. *xair*; W. *xai*.

physician, *tabīb*.

piece, Iš. *lav*; (cut to) pieces, *kandār*.

pierce: Iš. pierce thou (impv.), *kif*; he pierced, *kift*.

pig (wild), Iš. Zb. *xäg*; W. *xäg*.

pigeon, dove, Iš. *kuwūd*; W. *kibit*.

pillow, Iš. *misuk*; W. *xaral*.

pitchfork, Iš. *áštevun*; W. *būn*.

place, Iš. *dā*; Zb. *jā*.

place, put: Zb. he placed, *nešt*.

place covered with stones, moraine, Iš. *ambol*; W. *şui*.

plane-tree, Iš. *cenār*, *cenār*, *cenār*.

platform (for sleeping), Iš. *rēž*; W. *raž*.

pleased, Iš. *xuš-waxt*. Cf. "merriment".

plough, Iš. *uspār*; W. *spundār*.

pocket, Iš. W. *jēbak*.

point, tip, Iš. *nāl*; W. *mis*.

pool, Iš. *kāl*; see also "well".

poor, see "needy".

posteriors, podex, Iš. *kšin*; W. *sākšin*.

precipice, Iš. *parra*; W. *paryan*.

prepare: Zb. thou preparest, *gāxa*; he prepared, *gaxt*.

price, Zb. *qānat*.



property, Zb. *māl*.

provisions, supplies, cereals, Iš. *yau*; W. *zau*; Zb. *buχ*<sup>2</sup>  
put, see "strike", "place".  
put on<sup>2</sup> (clothes), see "clothe".

quagmire, mud, Iš. *gorāt*; W. *šinap*.

quail, Iš. *wōrk*; W. *wōle*.

rag, Iš. *tuld*; W. *lok*.

rain, Iš. *urnaduk*; W. *vūr*.

rake, see "bush-harrow".

ram, male sheep, Iš. *mark*; W. *γōš-kala*.

rat, Iš. *pōrk*; W. *pürk*.

raven, Iš. *kurni*; W. *šōnd*.

ravine, gorge with stream, Iš. *dūr*, *χaraw*; W. *šor*, *jiraw*.

razor, Zb. *lēγ*.

ready for use, see "manifest".

red, Iš. *surχ*; W. *šōkr*.

refuse (subst.), Iš. *γažl*; W. *rapuk*.

rejoicing, see "merriment".

remain : Iš. he remained, *frin*.

remaining over and above, Iš. *fāl*; W. *bōš*; Zb. *ziād*.

Cf. "much".

renewed, fresh, Iš. *tāza*, *tāza*, *tāza*.

return, come back : he returned, Zb. *γešt*.

rib, Iš. *parak*, *uleχ*; W. *pürs*.

ring (small), Iš. *maurdik*; W. *pöry*; Zb. a ring, *ciliaχ*.

rise, see "arise".

road, Iš. *šōral*, *šāñbal*; W. *waduk*; Zb. *rāh*.

robē, see "cloak".

rock, see "stone".

rod, stick, Iš. *γujca*; W. *šöpk*.

rope, Iš. *vuš*; Zb. *wāš*.

rubies, Iš. *lā'l*.

rug, Iš. *pālas*; W. *palās*.

run : Zb. run thou, *γūz*; he ran, *γūzd*.

rupee, Zb. *rūpya*.

sack, Iś. *χitrjīn*.

saddle, Iś. *pāldny*; W. *póduwa*; Zb. *zīn*.

safe, well, Iś. *sihal*. Cf. "well".

salt, Iś. *námudjak*; W. *nimak*.

sand, Iś. *rēq*; W. *lewāre*.

satisfied, full, Zb. *sēr*.

say: Iś. he said, *γēžal*; Zb. *γēžum*, I say; *γēd*, he said;  
*gap dēd*, he said.

see: Zb. I see, *rīnam*; he saw, *rīnd*.

seed (of a plant), Iś. *teym*; W. *tāym*.

seize, see "grasp".

self, Iś. *χaduk*, *fak*; your Honour, *fak*.

send: Zb. he may send, *asti-a*; he sent, *astūd*, *astó*.

sense, consciousness, Zb. *hūš*.

serpent, snake, Iś. *voks*; W. *fuks*.

servant, Zb. *muzdar*, *naukar*, *ya'im*.

service, Zb. *χizmat*.

seven, Iś. Zb. *und*; W. *hūb*; Yz. *hond*.

several, some, Iś. *cand*, *band*.

sharp, Iś. *tēz*; W. *tāyt*.

shave: Zb. he shaved, *tūd*.

she, see "he".

shed, "mācān," Iś. *šuvrk*; W. *γāst*.

sheep (full-grown, fat), Iś. *farbī*; W. *pūs*; female sheep,  
ewe, Iś. *mēl*; W. *mai*.

shelf, plank, wooden board, Iś. *frūn*; W. *rūn*.

shepherd, Zb. *cōpān*.

shift (woman's), Iś. *šāwī*; W. *parhān*.

shoe, Zb. *kauš*.

shopkeeper, Zb. *dokandar*.

shoulder, Iś. *suwā*; W. *isp*.

shovel, Iś. *fēi*; W. *pēi*.

shuttle (weaver's), Iś. *nēsa*; W. *rašpūk*.

silk, Iś. *brēšum*.

silver, Zb. *nugra*.

sing: Zb. to sing, *γēžāk*.

singing (noun), Zb. *sāz*.

sister, Iś. *īχā*; W. *χüi*; Zb. *īχā*.

sit: Iś. I will sit, *nēdum*; sit thou (imprv.), *nīd*; he sat, *nūlūst*, *nulust*; he has sat down, *nulustuk*; Zb. he lives, dwells, *nīdai*; sit thou (imprv.), *nīd*; he sat, he lived, *nalāst*; he has sat down, he is seated, *nalāstak*.

six, Iś. *χol*; W. *šād*; Yz. *šū*; Zb. *χāl*.

skin, Iś. *kurust*, *korost*; W. *pist*; goat-skin, see "mussuk".

skull, Iś. W. *kapāl*.

sky, Iś. *āsmān*; W. *āsmān*; Yz. *asmān*.

slave, Zb. *γulām*.

sleeve (of a garment), Iś. *zöl*; W. *dröst*.

slender, see "thin".

slime (green on standing water), Iś. *γōb-naduk*; W. *γōb*.

sling, Iś. *fulχmān*.

small, see "little".

smear: Iś. he may smear, *sāmbu*; he smeared, *sāmd*, *sāmbū*.

smell (noun), Yz. *bi*.

smoke, Iś. *dīt*; W. *δīt*; Yz. *dād*.

snake, see "serpent".

snow, Iś. *varf*; W. *zam*; Rošānī, *žiniž*.

soft, Iś. *šilavz*; W. *šilāt*.

sole of the foot, Iś. *pu-kaš*; W. *kaš*.

so many, Zb. *iga*.

some, see "several", "how much?", "few".

so much, Zb. *zodund*.

son, Iś. *zas*, *zus*; W. *pōtr*; Zb. *zūt*.

soot, Iś. *šu-dīt*; W. *šu-δīt*.

sound, Iś. *sadū*.

span (measure), Iś. *vajab*; W. *avart*.

spark, Iś. *χórājik*; W. *χarādz*.

sparrow, Iś. *murγuk*; W. *mingas*.

spinal chord, Iś. *muk*; W. *mak*.

spindle, Iś. *ife*; W. *tsütr*.

spoon, Iš. *kājc*; W. *kupc*.

spring (of water), Iš. *āšik*; W. *yašk*.

sprout, see "flower".

stand up, see "arise".

star, Iš. *struk*; W. *stār*; Yz. *šturāk*; Zb. *sitāru*.

start, set forth: Iš. he started, *rawān šul*.

stick, see "rod".

stirrup, Iš. *dūkōša*; W. *lukum*.

stomach, see "belly".

stone, rock, cliff, Iš. *syng*; W. *γār*; Yz. *γrtsok*.

strike, apply, to put: Iš. (if) he put, *dā*; he put, applied, *dēd*; Zb. strike thou, put thou (impve.), *deh*; put ye (impve.), *dēv*; he struck, he knocked, *dēd*; he said, *gūp dēd*; I have beaten him, *dēdāk-am-a*.

strong lad, see "man".

stupid, see "blunt".

summer, Yz. *amang*.

sun, Iš. *rēmaz*; W. *ir*; Yz. *χvōr*; Zb. *ormōzd*.

superfluous, see "remaining over and above".

supplies, see "provisions".

sweat, see "perspiration".

sweet, Iš. *χažok*; W. *χužy*.

tail, Iš. *dumb*.

take: Iš. he takes, *zānz*; (if) he take, *zānzū*; take thou (impve.), *zānz*; he took, *zōyd*; Zb. he took, *zāyd*.

See also "grasp".

take away: Iš. I shall take away, *ussum*; he took away, *wud*.

tall, Zb. *werāz*; see "high".

tassel, Iš. *tāpak*; W. *pulk*.

tear (from the eye), Iš. *āšik*; W. *yašk*.

ten, Iš. *dah*; W. *das*; Yz. *δus*; Zb. *dōs*.

that, see "he".

that (conj.), Zb. *ke*.

then, Iš. *ingu*; Zb. *uo wuxt*.

thence, Iš. *tsu wadāk*, *tswadāk*.

- there, Iś. *wadluk*; Zb. *tāda*, *wōda*, *wāda*.  
 they, see "he".  
 thief, Iś. *dužid*; W. *gūd* (? *γūd*).  
 thigh, Iś. *satχān-mayzak*; W. *malung-yaic*.  
 thin, lean, W. *χot*.  
 thin, slender, Iś. *lanuk*; W. *sanār*.  
 this, Iś. *nakawē*; (adj.), *nukwa*; (acc. subst.), *mān*; of  
 these, their, *mēr*; Zb. this, *am*; of this, *ama*.  
 thorn, Iś. *kānduk*; W. *zax*.  
 thou, Iś. *tū*, -at, -t; to thee, *tu-bā*; thy, *tu*; you (acc.),  
*lamux*; to you, *lamux-bā*; your Honour, *fak*;  
 Zb. thou, *tō*, *ē*; sg. obl., *tō*, *tī*; thy, *tī*; thine, *tinen*;  
 you, *tōmōχ*; of you, *tōmōχ*; yours, *tōmōχen*.  
 thousand, Zb. *azār*.  
 thread (of cotton), Iś. *vāse*; W. *ūsui*.  
 thread (of wool), Iś. *ičluk*.  
 three, Iś. *rāi*; W. *trūi*; Yz. *toi*; Zb. *rāi*, *rā*.  
 throat, Iś. *γāl*; W. *alk*.  
 throne, Iś. *īaxt*.  
 tight, see "narrow".  
 till, until, Iś. *tā*.  
 time, Iś. Zb. *waχt*.  
 tip, see "point".  
 tired, weary, Iś. *frinduk*; W. *wareχk*.  
 to, Iś. *bā*, *bā*; (motion towards), *tar*; Zb. *bā*, *ka*.  
 to-day, Iś. Zb. *nēr*; W. *ūdγ*; Yz. *nūr*.  
 to-morrow, Iś. *āluzd*; W. *warok*; Yz. *ašau*.  
 tongue, Iś. *zīvuk*; W. *zīk*; Zb. *zemuk*.  
 tooth, Iś. *dānd*; W. *dünduk*; Zb. *dāndak*.  
 town, village, Iś. *qúslāq*; Zb. *qišlāq*. Cf. "city".  
 trading (noun), Zb. *saudāi*.  
 treasure, Iś. *razīna*.  
 tree, Zb. *daraxt*.  
 trouble: Iś. he made trouble, gave trouble, i.e. (politely)  
 invited in, *kēu-kul*.  
 trough, Iś. *nā'wa*; W. *pūt-χārm*.

trousers (wide outer), Iš. *šawdlak*; W. *šavālak*.

trouser-band, Iš. *wilwūš*; W. *pārmeyung*.

turban, Iš. W. *sallā*.

turban (woman's), Iš. *lata*, *cil*.

twenty, Zb. *višt*.

twig, Iš. *vēχ*; W. *zuχ*.

two, Iš. *du*, *dō*; W. *bāi*; Yz. *dan*; Zb. *dōr*, *dō*.

uncle (paternal), Iš. *χuluk*; W. *bac*; Zb. uncle, *vut*.

under, Zb. *pa* . . . *viš*.

up, Zb. *werūz*.

upon, see "on".

very, Zb. *fai*.

vessel (water-), Iš. *γúdāra*; W. *lāt*.

village, Zb. *qisāq*.

vizier, Iš. *wazīr*; acc. pl., *wazīrā'w*; from the viziers,  
*ta wazīrā'w*; to viziers, *wazīrā-bā*.

walnut, Iš. *cārmaz*; W. *tōr*.

waist, middle of the body, Iš. *mēd*; W. *mād*.

wasp, Iš. *wuzwusāk*; W. *δās*.

water, Iš. *wek*, *wēk*; W. *yupk*; Zb. *wēk*, *wē*.

watercourse, see "canal".

watermill, see "mill".

wealth, Zb. *daulat*.

wealthy, Zb. *daulatlār*.

weeping, lamentation, Zb. *geryān*.

well, pool, marsh, Iš. *wek-togdok*; W. *cāl*; Zb. *pa-γāo*.

well, whole, in good health, Iš. *sihat*, *siyāt*, *tāza*; Zb. *sihat*.

well, thoroughly, Zb. *χub*.

well! very well! good! yes, Iš. *χōb*.

wet, damp, Iš. *šihluk*; W. *χaic*.

what, see "who?".

whatever, Zb. *tsēzē*.

whatever kind of, Iš. *tsē-rang*.

- wheat, Iš. *γundum*; W. *γudim*.  
 when, Zb. *waxtē ke, ke*.  
 where? Iš. *kam dzā*.  
 whetstone, Iš. *rasin*; W. *pisūn*.  
 whey, Iš. *wālukwak*; W. *doyār*.  
 white, Iš. *safēd*; W. *ruχn*; Zb. *surχūn*.  
 white frost, hoar-frost, Iš. W. *šuk*.  
 who (rel.), Iš. *tsē, tse*; which (=if), *tsē*; which, *za*;  
     Zb. who, *ke*.  
 who? Iš. *γundum*; what? Iš. *kam*; (adj.), *ečz*; Zb. who?  
     *kāi*; what? *tsēz, tsana*.  
 whole, see "well".  
 why? Zb. *tsēz-bā*.  
 wide, see "broad".  
 wife, Iš. *žānj*; W. *kōnd*; Zb. *kūc*.  
 willow, Iš. *šarmok*; W. *tūk*.  
 wish: Zb. he wished, *kimd*.  
 with, together with, Zb. *gal, ka . . . gal*.  
 with, by means of, Zb. *ka*.  
 within, Iš. *po . . . duriūn*; from within (doors), *tsa var*.  
 wolf, Iš. *urk*; W. *šapt*.  
 woman (a young woman), Iš. *štok*; W. *pureād*; Zb. a  
     woman, *wujinjātk*; a girl, a daughter, *šātk*.  
 woman's turban, see "turban".  
 wood, Iš. *clurk*; W. *šung*.  
 wool, Iš. *pām*; W. *γör*.  
 word, Iš. Zb. *gap*.  
 worm, Iš. *pačsuk*; W. *pric*. For "woodworm", see  
     "moth".  
 worry, Zb. *degut*.  
 worthy (of), Zb. *lāyig*.  
 wrist, Iš. *prēšt*; W. *par-sang*.  
 year, Iš. W. Zb. *sāl*; Yz. *sāuza*; last year, Yz. *par-wēs*.  
 yes, Zb. *balē*.  
 yesterday, Iš. *pāruzd*; W. *yaz*; Yz. *biyār*.

## A SHORT LIST OF YÄZGHULÄMĪ WORDS

(with, when known, the corresponding Šuṛnī and Iskāšmī words)

- aṣur*, Iš. *āluzd*, to-morrow.  
*amanj*, Š. *menj*, summer.  
*asmān*, Iš. *āsmān*, the sky.  
*bē*, Š. *bōi*, a smell.  
*bīyēr*, Š. *bīyār*, Iš. *pāruzd*, yesterday.  
*cēr*, Š. *tsuvör*, Iš. *tsafur*, card., four.  
*duu*, Š. *ḍḍ*, Iš. *ḍan* or *dō*, card., two.  
*dād*, Š. *ḍūd*, Iš. *dīt*, smoke.  
*das*, Š. *ḍēs*, Iš. *dah*, card., ten.  
*γrīsōk*, Š. *žir*, Iš. *suṅ*, a stone, rock, cliff.  
*höšl*, Š. *wašt*, Iš. *āt*, card., eight.  
*hövd*, Š. *wuvd*, Iš. *urd*, card., seven.  
*kaš*, hot.  
*xvör*, Š. *xēr*, Iš. *rēmāz*, the sun.  
*mīθ*, Iš. *rōz*, Zb. *mī*, Š. *meθ*, a day.  
*mīθnāl*, Iš. *mai*, noon, midday.  
*māst*, Š. *mēs*, Iš. *mā*, the moon.  
*nū*, Š. *nāo*, Iš. *naw*, nine.  
*nur*, Š. *nur*, Iš. *nēr*, to-day.  
*pinḍ*, Š. *pinz*, Iš. *pīnz*, card., five.  
*par-wēs*, S. *par-wus*, last year.  
*roxnzit*, Š. *rušl*, Iš. *rōz*, dawn, morning.  
*rōšnchai*, Š. *ruχ*, Iš. *raušan*, dawn, daylight.  
*sāruza*, Iš. *sāl*, a year.  
*šū*, Š. *xāusχ*, Iš. *χol*, card., six.  
*šāb*, Š. *šab*, Iš. *šab*, night.  
*šām*, Iš. *vajer*, evening.  
*štarāk*, Š. *štardz*, Iš. *struk*, a star.  
*soi*, Š. *ārrai*, Iš. *rūi*, card., three.  
*wōy*, Š. *yīw*, Iš. *wak* or *wok*, card., one.



*varm*, Iś. *gulbādruk*, a cloud.  
*yēb*, Ś. *yāts*, Iś. *rōšn*, fire.

### OTHER PĀMĪR DIALECTS

Sg. *χésta*, Iś. *gā'la*, bread.

Sg. *canjīn*, Iś. *vānji*, a cloak, robe.

Rōšāni *zīnīz*, Iś. *varf*, snow.





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